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THE  
**Spirit of Missions**

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

MARCH, 1918

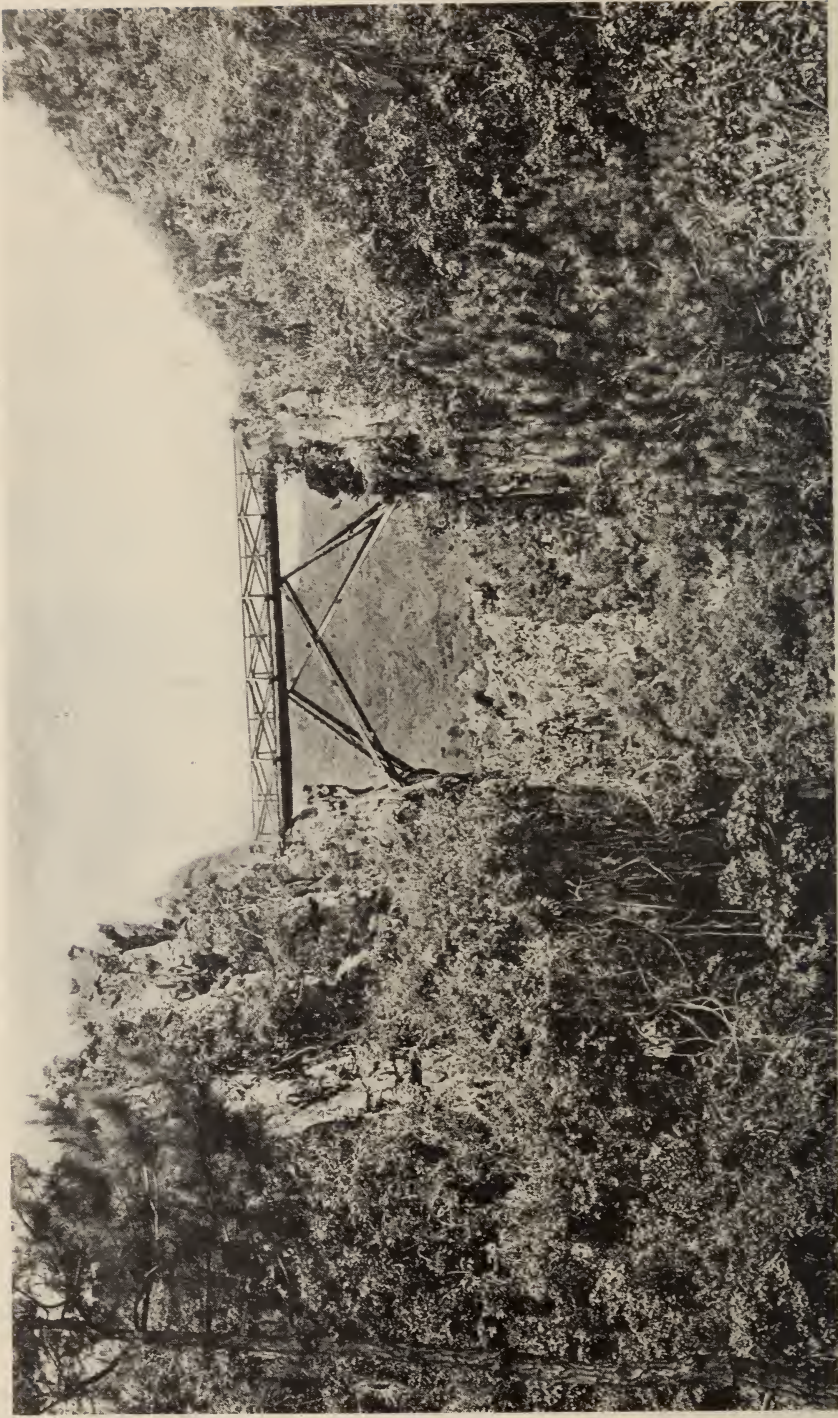
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CANON BRIDGE, SAGADA

*This bridge was built by the natives under the direction of Father Staunton. It crosses the canon at a height of 160 feet. The bridge was made necessary in order to get at certain materials to be used in the construction of the mission buildings (see page 103)*

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

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## THE PROGRESS OF THE KINGDOM

**T**HE latest word from Bishop Lloyd is that contained in a cablegram, dated Monrovia, February the twentieth, in which he states that the visitations in Cape Palmas have been most interesting, and that both he and Archdeacon Schofield are well. We have no definite idea as to how much longer the survey of the Liberian mission will take.

**Latest News from Bishop Lloyd**

**T**HE name "Brent" is one of the comparatively few which need no titles. To most of us there is but one man who bears that name and to mention it is to recall the Philippine Islands, the Edinburgh Conference, this or that book, some stimulating and invigorating and hopeful sermon, the great international service in Saint Paul's Cathedral, the war and France and the trenches and our men who are there—a *man* who, thinking in world-wide terms, is always willing to consider the needs of the individual, a *preacher* who is always serious but never doleful, a *leader* who asks of his followers nothing which he is not willing himself to do,

**Bishop Brent**

a *scholar* who finds time in a crowded life to share his findings with others, a *bishop* who though widely separated from his fellow bishops has always been ready to do his share of the common task and accept his part of the mutual responsibility. One or another of these thoughts flashes through a man's mind when Bishop Brent is mentioned, because he has touched most men in at least one of these ways.

Bishop Brent leaves the Philippine Islands to go to Western New York—the diocese in which he began his ministry thirty years ago. His summary of his sixteen years as missionary bishop will be read by everyone with keenest interest. For the last time we may act as his official spokesman, for in becoming a diocesan he ceases to be a bishop supported by the whole Church through the Board. May we not therefore at this time, and in this place, express to Bishop Brent, in the name of all, thanks for the co-operation he has given, gratitude for the inspiration shared and Godspeed as he enters upon his new work. Confident that God who blessed the prophet afar off will make his voice to be heard at home, we pray for Bishop Brent a long life.

## The Progress of the Kingdom

AT its meeting on June 12, 1917, the Executive Committee of the Board of Missions authorized an appeal for ten thousand dollars for the

**The Year of Testing** Shitaya Mission, Tokyo. The Rev-

erend P. K. Goto has been there for ten years and it was felt that the best way to show appreciation of his devotion and zeal would be to secure the equipment which has come to be an imperative need. Added to this is the fact that the Japanese mind considers the tenth year, the year of *testing*. With all this in mind, the Board asked the Church to give Mr. Goto a suitable building in which to conduct his work. One who has been to Tokyo writes of this work as follows:

People do not realize the size of Tokyo and that the poor quarter is a small city in itself. To most, \$10,000 seems a large sum for "obscure" work, but it is a modest sum in the eyes of those who know the extent of this truly suffering and diseased part of a large city. It has meant wonderful faith beyond all else to even commence such work, and the distinct blessing of the Holy Spirit that in the face of seemingly insurmountable obstacles the work has grown. Mr. Goto is as modest as his faith is large. His quiet force carries conviction—it is a great pity that he cannot personally present his cause. This may be a testing of the faith of those who do not know, who have not seen our Lord working among these poor souls and yet give, knowing that He must be there, else His work would not have so prospered.

The August issue of THE SPIRIT OF MISSIONS contained Mr. Goto's description of his work and the following letter has just been received from him:

I should like to inform you with much gratitude that Bishop McKim received \$600 for the Shitaya church building as the result of the appeal of THE SPIRIT OF MISSIONS. This is like the "cloud out of the sea as small as a man's hand" of Elijah, and I believe

the rest will be given by and by. We are praying that God will grant us the success after all.

Allow me to let you know that our Christians did their best to lead people to Christ toward the commemoration of this tenth year, and as the result of their endeavor thirty-two people were baptized already in this year and twenty people are being prepared for the baptism on the Christmas Day. We ascribe all the honor to God alone, believing that God is blessing this tenth year.

The year of testing is not over. Before it has run its course, may not the prayer of that man of faith be answered?

IN an address before the February meeting of the Board of Missions, Bishop McKim of the district of To-

**Japan and America**

kyo, Japan, brought out the significant fact that more and more the Japanese are feeling cordially toward the United States. The recent visit of Viscount Ishii and his reception in this country, has taken us very much nearer to the day when the two nations will really understand each other. The bishop emphasized the point that while the yellow press on both sides of the Pacific is doing its work to estrange the nations, the fact remains that those of influence in both countries and on whom national responsibilities fall, are most cordially at one. No one influence has done more to further this result than Christian missions, and in Japan the Church has had a large part in this work. Through the founding and developing of such institutions as Saint Paul's College, Saint Luke's Hospital and many others, the Japanese have received a practical demonstration of what Christianity means to the Christian. All that is needed now is a demonstration of the fact that even a world-war does not interrupt our steady progress toward world-evangelization.



## The Progress of the Kingdom

**E**ASTERN OKLAHOMA has again heartened the Church. Last May at the annual council the Board

### Eastern Oklahoma

of Missions was asked to increase the apportionment of the district for 1917-1918 to \$1,500. (It has been \$1,277). This figure was based upon a twelve-month year. Conforming to the request of the General Convention in having the Board's fiscal year end with the calendar year, the present must be a fourteen-month rather than a twelve-month period and will end on December thirty-first. When the apportionment for Eastern Oklahoma was worked out on the old figures, it was found that it would be \$1,543 for the fourteen months. This fact was sent to Bishop Thurston, and a reply has been received which states that the clergy of the district are of the unanimous opinion that the increase they asked for last year should apply to the present fourteen-month year, and therefore requested that the apportionment which Eastern Oklahoma is asked to pay toward general missions be placed at \$1,750 instead of \$1,543. This request has been granted.

Statistics are not always safe guides, but so far as the treasurer can judge from those he has been able to procure, a *larger proportion of our congregations pay their apportionment for the general work of the Board of Missions than is the case in any other communion*. Numbers of parishes yearly and gladly pay much more than is suggested as their share of the Board's budget. Eastern Oklahoma has always met its apportionment. Now, however, as a district she asks that added responsibility be placed upon her. By taking this action she has carried the Church one step nearer the day when one hundred *per cent.* of our parishes meet their share of the Board's budget, and when the average Churchman will spell the word "apportionment", *opportunity*.

**T**HE treasurer of the Board of Missions has had many a stirring message for the Church and has

### A Message From the Treasurer

often inspired us with courage. At the February meeting of the Board Mr. King made the statement, "All the Church needs is leadership; convince Her that the need is worth while and She will respond". In a statement which has been sent to the clergy relative to the standing of the apportionment for the first quarter, the treasurer uses words which will encourage the laity as well and which everyone will read with the greatest satisfaction:

"In the present year of grace the opportunities before the Church are so immense that She is challenged, as never since history began has She been challenged before. Everywhere the mists of ignorance and oppression are rolling away. Nations, waking from the night of mediæval barbarism, turn eagerly toward the dawn, and the flames of the Church's lamp must burn very brightly if She is to show them the way. And unless the rays are strong enough to penetrate into the farthest corners of the world, what then? We shall have failed in our greatest opportunity; have proved ourselves unworthy of our trust, unworthy of our men who have given all they had and gone forth to face death for our ideals.

"But we shall not fail. Once the people of our country realize that a need is vital, there is no question of their refusing to meet it. Our bill is high this year, higher, too, probably, by \$200,000 than we expected it to be, because by so much has the war increased the rates of exchange for the China Missions. But the work is imperative and the bill must be paid. We ask you to help us, men and women of America, with full confidence in your answer. You have never failed us; you will not fail us now."

## The Progress of the Kingdom

“EVEN in a world on fire for democracy there is danger that some of our racial groups shall be neglected.”

In Behalf of These are the  
The Indian words which begin

the preface to seven resolutions passed at a conference of “Friends of the Indian” which met in Philadelphia in January. The conference was called by officials of the Indian Rights Association, the Society of the American Indian and others who have had experience in matters concerning the Indian and who are primarily interested in him. A number of Church people found it possible to attend. All felt that the conference, which lasted two days, resulted in a great deal of actual information given and the forming of some definite policies. We would urge that those who are interested communicate with the Indian Rights Association, 995 Drexel Building, Philadelphia.

A DECIDED step forward has been taken in the department of missions dealing with Latin America in the announce-

El Nuevo Siglo ment that, beginning at Easter, a twelve-page magazine will be published in Spanish. The name of the periodical is *El Nuevo Siglo* and it will come out monthly. In this way the missionary districts of Mexico, Cuba, Porto Rico, the Dominican Republic and Haiti will be served specially, with the probability that later on the Philippine mission may be included. There are a great many subjects of peculiar interest in Latin American countries which are not treated of in our journals as a rule. This new paper, therefore, will try to meet a special need, and in a way that will make it worth while for all to cooperate. The subscription price is to be fifty cents a year. The secretary for Latin America will be very glad to give particulars to any who inquire.

IN the death of Henry Lewis Morris on January eighth, the Board of Missions loses a valued member of long standing. In

1901 Mr. Morris was first elected a member of the Board by the Gen-

eral Convention, since which time he has acted in that capacity, rounding out seventeen years of faithful service. He was a member of the Committee on Trust Funds. He was also a member of the Executive Committee. Regular in his attendance, wise in his counsel, generous in his gift of himself and his means, Mr. Morris rendered a service of distinct value to the Board in particular and to the Church in general.

MANY years ago an associate mission was established in Omaha, which for some time made itself widely known in its

Plans for particular and specific activities. The  
Kansas associate mission as

such has long since ceased to exist, but of those who were members at one time or another it is interesting to note that several are now bishops.

At the February meeting of the Board of Missions, Bishop Wise appeared to speak in behalf of two plans which he hopes to be able to inaugurate in the diocese of Kansas. One is to establish another such associate mission as he himself was interested in years ago, using the bishop's residence in Topeka as headquarters. The other is a plan to concentrate effort on four educational centers in Kansas and see what can be done for the student as such. The Board granted Bishop Wise an additional appropriation to further the second plan, and he himself hopes through the interest of friends to be able to establish the first. His many friends will rejoice to know that Bishop Wise is contemplating establishing this work.



THE SANCTUARY OF MISSIONS

**L**ORD, in this Thy mercy's day,  
 Ere the time shall pass away,  
 On our knees we fall and pray.  
 Holy Jesu, grant us tears,  
 Fill us with heart-searching fears,  
 Ere that day of doom appears.  
 Lord, on us Thy Spirit pour,  
 Kneeling lowly at Thy door,  
 Ere it close for evermore.  
 By Thy night of agony,  
 By Thy supplicating cry,  
 By Thy willingness to die,  
 By Thy tears of bitter woe  
 For Jerusalem below,  
 Let us not Thy love forego.  
 Judge and Saviour of our race,  
 Grant us, when we see Thy face,  
 With Thy ransomed ones a place.  
 On Thy love we rest alone,  
 And that love shall then be known  
 By the pardoned, round Thy throne.  
 —Isaac Williams.



THANKSGIVINGS

**W**E thank Thee—  
 For the work that has been accomplished in the last sixteen years in the Philippine Islands. (Pages 157 and 163.)  
 For the example of the bishop and clergy in the district of Eastern Oklahoma (Page 159.)  
 For the influence which Christian missions are exerting on Japan. (Page 158.)  
 For the work which is being accomplished at Saint Peter's-in-the-Mountains. (Page 186.)  
 For sending forth laborers into Thy harvest. (Page 195.)



INTERCESSIONS

**W**E pray Thee—  
 That the need of the Shitaya mission may be met before the year of testing is over. (Page 158.)

That the needs for the coming year, even though greatly increased, may be fully met. (Page 159.)

That Mr. Drane may be enabled to see Saint Timothy's Mission firmly established. (Page 189.)

That Bishop Wise's plan for increased activities in the diocese of Kansas may be realized. (Page 161.)

That the fund for Saint Agnes's may soon be completed. (Page 215.)



PRAYERS

For Contrite Hearts

**A**LMIGHTY and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*



For the President of the Board

**O**LORD, the protector of all that trust in Thee, hear us who pray for the president of the Board of Missions as he journeys on sea and land; Guard him from all dangers, from the violence of enemies, from sickness and fatigue, and from every evil to which he may be exposed. Guide him as he plans for the progress of Thy Kingdom; Give the people of Liberia readiness and wisdom to help him in every way; And may it please Thee to bring him safely home again to serve Thy Church in gladness. Hear our prayer, Blessed Saviour, Thou who with the Father and the Holy Ghost art one God, world without end. *Amen.*



PHILIPPINE  
ISLANDS



# SIXTEEN YEARS IN THE PHILIPPINES

*By Bishop Brent*

In terminating his connection with the Board of Missions as our representative in the Philippines, Bishop Brent has sent as his final report this summary of his work. Believing that it should have wider publicity than is possible in the pages of an "Annual Report", we give it to the Church at large, convinced that our readers will appreciate the opportunity given to them to follow a great leader of the Church through the trials and triumphs, the opportunities and achievements, of sixteen years in one of our most difficult mission fields.



REST HOUSE ON  
MOUNTAIN TRAIL

NO administrator can be absent for an extended period from his responsibility, as in my case, without detriment to his work. The prolongation of my absence was a strain on both work and workers, especially as in some departments, like that of the treasurer, we were inadequately manned. But because of the loyalty and diligence of the Philippine missionary staff, I found upon my return, after being away for sixteen months, a minimum of consequent difficulty and only such arrears as depended upon my own personal attention for settlement.

My extended absence was not due to personal considerations but to the demand of public interests and emergency calls which left no choice as to the course to be pursued. The only doubt I entertained was after my return from France. The request of Mr. H. C. Hoover to aid him on the Food Administration and of Mr. H. P. Davison to continue on

his Committee of Coördination of the National Red Cross, made a powerful appeal. An ecclesiastic is as truly a servant of the State as is any other citizen. In a world emergency the local of every sort must give way to the universal. But as time went on I became convinced that inasmuch as my work in the Philippines represented a permanent obligation of Church and Nation, and because there was a tendency in some quarters to sacrifice such responsibilities carelessly, it would be wrong for me to remain away any longer. I had made some contribution at least to the larger cause, so that in doing the more difficult thing of resuming my local duties I was not shirking. I came back to the Philippines untrammelled by any pledges or entanglements so as to be wholly free to attack my task as though there were nothing else in the world to do. In the three months which have elapsed since my return, I have completed my visitations and brought accumulated work up to date. Unsolved problems, old and new, remain to be tackled, of course. At the moment in which I was about to settle down in Manila for quiet routine duty, I received an urgent cable (30 September) calling me to France to serve the American Expeditionary Force, during December, in connection with the Young Men's Christian Association. It did not need a moment's consideration to reach a decision

## Sixteen Years in the Philippines

and I cabled my readiness to go. When I was made Bishop of the Philippine Islands the United States Army became a major part of my responsibility, so that in going to serve them in France I am going to men whom I know, and for whom, in this supreme moment of their life, I have more than ordinary solicitude. I had hardly begun my preparations before word came to me that the diocese of Western New York, where I began my ministry in 1886, had elected me bishop. Because of the uncertainty which hangs over my future, this seems a proper moment in which to survey the whole period of my episcopate. Consequently at the cost of delay in publication I am enlarging upon what I had already prepared so as to lay before the Church the whole situation as I understand it after sixteen years of service. My endeavor is to evade no problem and to gloss over no difficulty. My idealism is unabashed in the presence of failure, and my belief in the value and power of missions is deeper and more intelligent than ever.

When in 1901 I was chosen to represent the Church in this young dependency of the United States I accepted the responsibility because of its national character. In no other circumstances could I have found vocation in a Roman Catholic country. I am not saying or implying that this Church of ours has no legitimate place in Latin countries not under the American flag, for I am convinced She has. It is simply that service there is not my *metier*. The development of local autonomy has been so rapid and far-reaching during the past four years that the connection between the United States and the Philippine Islands is nearing the vanishing point. The only logical step now is to sever the remaining tie at the earliest possible moment. Nothing can prevent it except a spontaneous appeal to the contrary by the Filipinos to the American Government. Hasty independence is not what I would have chosen for the enduring good of this nascent nation, but it is what the leaders of the people have chosen and what the American Government has acquiesced in. The least hopeful of the two courses has been the one selected in a delicate and unique experiment in the development of a dependency into an independent state.

With the withdrawal of the American army, whose schooling in the Philippines I would say parenthetically has been a valuable preparation for their world service today, and with the melting away of the American element in a civil service which for purity and general excellence has not had its peer in American history, the whole perspective of the Church's work in the Islands has changed. Much of that which I have held to be Her foremost duty has disappeared altogether or become insignificant in bulk. A redefinition of policy and considerable readjustment of work becomes a necessity.

A complete period of our mission in the Philippines is rounded out. It would appear from the statistical returns of the Bureau of Health as though there had been little or no decrease of the American population\* in Manila, but the personnel has changed. Men in commercial and professional life are filling the gaps made by the withdrawal of the army, and the Filipinisation of the civil service. There will always be an important place for the cathedral and its various agencies to fill among English-speaking people in Manila, even though the work cannot have quite the national aspect it once had. Through our past work many both of the army and civil service are active Christians on the battle line or in responsible positions at home. I shall review the whole field under separate headings, beginning with:

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\*I am informed since writing the above that the latest returns show an increase of 600 above the figures of ten years ago.

## Sixteen Years in the Philippines

### *I. Work Among Americans and English*

The Very Reverend C. W. Clash, dean of the cathedral, has retired after four years of whole-hearted service to be succeeded by the Very Reverend A. B. Parson, who has already found his way into the confidence of the people.

#### **The Cathedral**

He has as assistant the Reverend J. B. Langstaff, who has charge of the cathedral dormitory for Filipino students.

Financially the cathedral has been self-sustaining since 1904. There is every prospect of its continuing so. The last act of the vestry before I left was to increase the rector's stipend, besides furnishing him with a motor car, which in our tropical conditions is a valuable asset in pastoral work.

#### **Columbia Club**

The Columbia Club, founded in 1904, has a large addition to its premises in the shape of a concrete gymnasium. A debt of \$2,000 is being slowly liquidated by the dues of a reduced membership, which has fallen from five hundred to two hundred. We hope this club will continue to be what it has always been in the past, a healthy social and athletic center for Americans who remain in the Islands.

#### **Saint Luke's Hospital**

Saint Luke's Hospital is cosmopolitan in character. With the complete Filipinisation of the Philippine General Hospital, it assumes a more important place in the American community than ever before. During the past year it has been partially reconstructed and its capacity is increased to seventy beds by the addition of a maternity ward, a diet kitchen, and increased space in private rooms and public wards, at a cost of \$20,185.35 (This includes \$1,946.27 for equipment and \$3,360.50 for the doctor's house). The maternity ward was made possible by a gift of \$2,500 by the Women's Board of the hospital, who also gave \$550 for a porch. Owing to the increased cost of material, and a somewhat more ambitious extension than was planned at the outset we find ourselves \$3,000 in debt. This debt is carried by our building loan fund. I should like to see the debt liquidated without delay. From our local receipts, earned and contributed, we support a training school for nurses with thirty pupils and meet all the running expenses of the hospital excepting most of the salaries and \$1,250 appropriated by the Board for supplies. Miss E. T. Hicks, after two terms of invaluable service, during which she laid firm foundations and left an indelible impression for good on the character of her pupils in the training school, has retired as superintendent and Deaconess C. G. Massey has succeeded to her post. Dr. J. E. Reed has returned to America. Dr. B. L. Burdette is resident physician and is assisted by a Filipino interne. In recognition of Miss Hicks's services a bed bearing her name has been endowed to the amount of \$1,000 from local receipts. The bed is to be used for needy Americans.

#### **House of the Holy Child**

If in including the House of the Holy Child under the heading of "Work among Americans" I seem to put it in a wrong category, I would say it is somewhat more American than Filipino. The sixty children of the House are, with few exceptions, the offspring of American fathers and Filipina mothers. We have an appropriation of \$600 a year, which, at the increased cost of living, will barely provide for ten children. The balance are cared for by local earnings and contributions. The need of the House is great. In the past year and a half we have been compelled to reject more than three hundred

## Sixteen Years in the Philippines

applications for admission, not one of which failed to tug at the heart-strings because of its merits and urgency. Our plans to develop self-support by enlarged industries centering in the House have been checked by the economic situation. The Settlement Exchange and Embroidery School is realizing on its stock, and cutting out all overhead expenses, though not ceasing its operations, owing to the decrease of local trade, the cost and difficulty of getting materials and the uncertain commercial outlook. Mrs. H. J. Morgan, whose fidelity and skill are one of our great assets, will continue her voluntary labors in this department. A friend has furnished us with means for needed extension and facilities at the House of the Holy Child, and we are trying to increase our local support which is not at all what it should be. The girls of the House are the product of the American occupation. They need all the protection that education and character building under such a woman as Mrs. C. C. Fuller can provide. The *Mestizo*, or half caste, or *Eurasian*, problem is always with us in the Orient. The puzzle is how to fit these children for useful and self-respecting life in a community which recognizes them to be on a different plane from itself, and stands ready to exploit them. We have devoted our attention to girls, as presenting the more urgent need.

Perhaps the most telling and far-reaching of all our work among Americans is our American school in Baguio—Baguio School for Boys—and the Cathedral School for Girls. Baguio School was founded in 1908 and under its zealous and competent head master, the Reverend R. B. Ogilby, has occupied so important a place as to be well known in America as well as in the Orient. Among our masters we have trained workers who have returned home to render signal service in Church and country, and our boys have done us credit in their after career wherever they have gone. The School has been more nearly self-supporting than any school of the sort I have ever known and yet it has been greatly handicapped. We have a full roll this year but an analysis of its personnel shows that it is to the commercial world that we must hereafter look for our constituency. The School took its inception in the need created by our native mission in the Philippines. It was and is my own personal enterprise in which the Board of Missions refused any share of responsibility, partly on the score that I began it without their formal consent, and partly on the score that it was not mission work, according to their definition. We have a property worth about \$50,000, unencumbered except for a debt of \$2,500 which has been under-written. The continuance of the School would seem to hinge upon the desire and ability of Americans resident in the Islands to accept the responsibility for any annual deficiency, for upkeep and repairs. This fact is to be laid before them with, we hope, satisfactory results. The only other patrons of the School are British and American residents of Java, the Federated Malay States and the China Coast.

The Cathedral School is not quite in the same case for it has no property of its own. It was founded under the same auspices as Baguio School in 1913 with Mrs. Barbour Walker as principal, who after a period of capable administration retired last spring and was succeeded by Miss Helen C. C. Brent. The School until this fall was occupying one of the unused government buildings in Baguio which we leased. Last year, upon the declaration of war, the government asked us to vacate in order that the buildings might be turned over to four hundred interned Germans who have since overrun Baguio.

### Baguio School For Boys

### Cathedral School For Girls



## Sixteen Years in the Philippines

At first it seemed as though we would be driven to close the School. Our teachers were engaged and on the spot so that we could have closed only at considerable loss and inconvenience. The Hon. W. Cameron Forbes, formerly governor general of the Philippine Islands, came to our rescue at the critical moment by cabling us permission to use his beautiful Baguio residence, "Topside", rent free. Here the girls are now happily at work. We are full and have been obliged to decline applications because of lack of space. We are doubly grateful for this characteristically generous act of Mr. Forbes. Not only has he saved us in an academic predicament, but he has also prevented the indignity of American interests being disturbed and injured by solicitude for interned Germans whose deserts are not such as to merit the leisure and comfort accorded them in the one developed health resort of the Islands, to the detriment of its prestige and usefulness. That there should be such a school for girls as we have as a permanent institution is a fact that would hardly be disputed. Major General Bell purchased property at his own charges looking toward the erection of buildings. *Sed tempora mutantur* and if the School is to continue, the responsibility rests on the American community of the Philippines.

The scattered American communities composed mainly of civil servants have disappeared, and most of the American troops not recalled to America have been concentrated in the neighborhood of Manila, or else Filipino scouts have been substituted in their place. Consequently some of the itinerant work that devolved upon the bishop has become non-existent.

### *II. Work Among Filipinos and Chinese*

I use the term Filipinos as meaning the evangelized and Christianized population of the Islands. They are naturally and by tradition religiously minded. Whatever their grievances against the Friars, they have not to any great extent been estranged from the Church of their fathers, though many of them are listless and indifferent. The responsibility before God and men for the spiritual condition and progress of the Filipinos rests and will continue to rest mainly with the venerable Church which for nearly four hundred years has claimed and, until recently maintained, exclusive and jealous jurisdiction over them. The disestablishment of the Roman Catholic Church in 1898, the inrush of secular education, the development of Freemasonry and kindred causes have tended to promote independent religious thought and action among the people. This works not only against Roman Catholicism but against all religion. The Protestant Churches have been of inestimable benefit to the whole religious situation. Though numerically small, their preaching of personal religion, their insistence upon the development of Christian character, and their excellent schools, of which the Silliman Institute of the Presbyterian Church is the finest example, have had a powerful effect throughout the Islands. It is in connection with this particular feature of the work that I have not been successful. I could not from conviction undertake or promote that attack on the Roman Catholic Church which, directly or indirectly, seems to be necessary for success. The raising of altar against altar is a process of which I am temperamentally incapable. My theory has been that constructive presentation of the truth as God has made it known to us would win those who ought to be won. Even those doctrines in another communion which I cannot accept, I am unable to condemn. It is for a united Church to reset the norm in doctrine, discipline and worship. The endeavor on the part of any section of the Christian Church to claim exclusive saving power for itself, its teachings or its culture seems to me the reproduction in the religious world of the evil principle



SAINT STEPHEN'S CHURCH FOR CHINESE, MANILA

which has disrupted the commonwealth of mankind. However that may be, our organized work among the Christianized Filipinos has been limited to a single church in Manila and has not been rich in results.

#### **Saint Luke's Church**

Saint Luke's Church is a fine concrete structure in the same compound with the Hospital and the House of the Holy Child from which institutions the bulk of the congregation is gathered. The neighborhood ought to furnish fertile ground from its dense population of neglected and un-Churched people. Of late we seem to have been making some headway, and with both an experienced American and a Filipino priest at work there is every hope that our slow progress will be hastened. I ought to add, not by way of excuse for what I recognize to be a failure on my part, but as a legitimate explanation of the situation, our staff of clergy has never warranted any extensive effort in this department of work. To have undertaken anything serious would have necessitated our concentrating our total strength on this single problem to the neglect of what I hold to be duties having prior claims on our attention and service.

Our dormitory for Filipino students at the university and high school until this year has been handled by volunteer workers, owing to our inability to secure a superintendent who could devote to it his whole time. It is an auxiliary to religion and the students have established traditions of scholarship and seriousness of purpose which are gratifying. As an ardent advocate of Christian education, I view with apprehension the effect on the Filipinos of secular education. All the Churches are alive to the dangers, and have established or are establishing Christian homes of a character similar to our Cath-

#### **Dormitory For Filipinos**



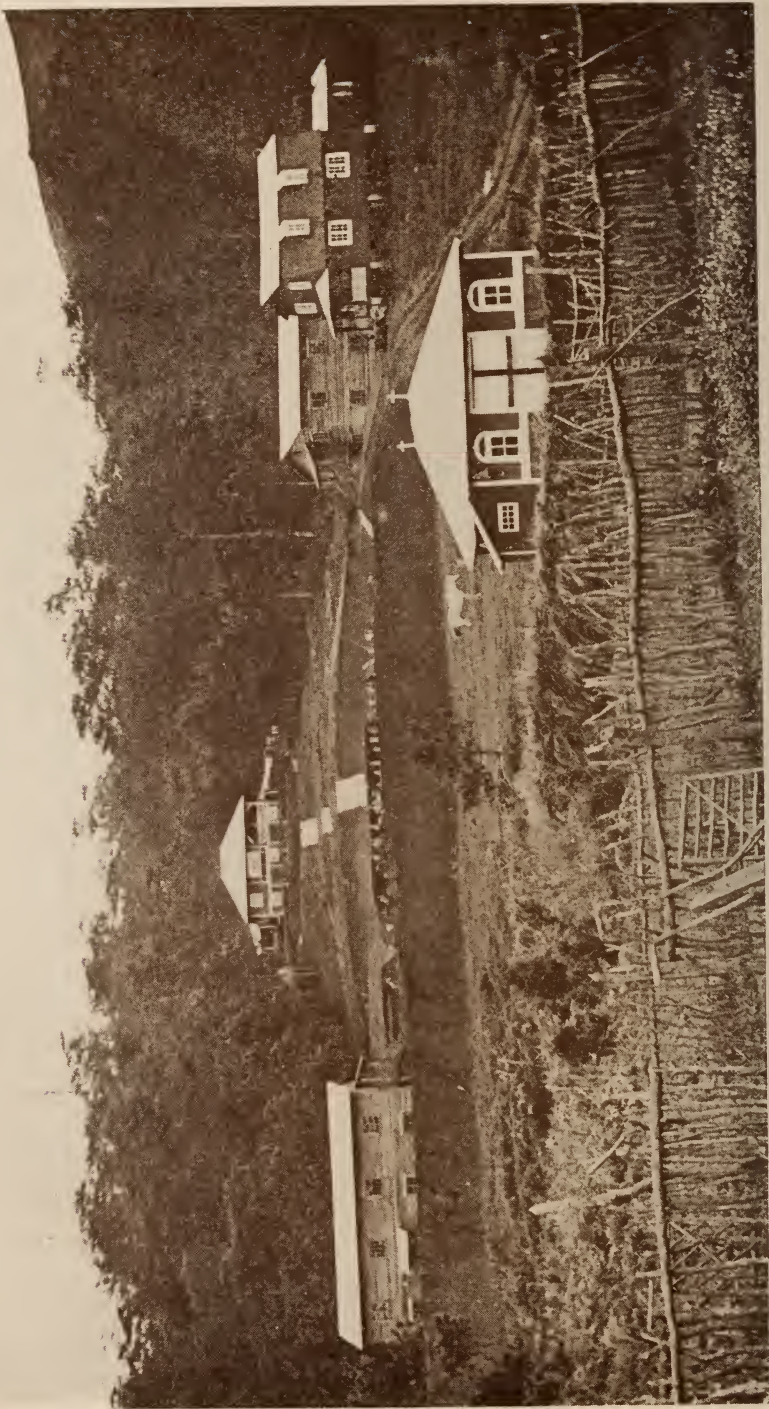
CHARLES HENRY BRENT, D.D.  
*Bishop of Western New York*  
*Missionary Bishop of the Philippine Islands, 1901-1917*



CATHEDRAL OF SAINT MARY AND SAINT JOHN, MANILA



SAINT STEPHEN'S CHURCH FOR THE CHINESE, MANILA  
*The Reverend H. F. Studley, who has been in charge of the mission since 1903, is seated in the center row*



EASTER SCHOOL FOR IGOROT CHILDREN, BAGUIO

Saint James's Church is in the foreground; the mission residence is in the background. The building to the left is used as a boys' dormitory (upitau's) and rooms for basketry, carpentry, etc. The building to the extreme right is the original Easter School, now a girls' dormitory; the building next to it contains class rooms, etc.



GENERAL VIEW OF THE MISSION OF SAINT MARY THE VIRGIN, SAGADA  
*The unfinished church is in the central part of the picture. The quarrying of the stone, the sawing of the lumber and the construction of the buildings were done by the natives under the direction of Father Staunton*



MORO HOME, ZAMBOANGA





HOME OF A NON-CHRISTIAN IGOROT



SAINT BARNABAS'S MISSION, ALAB

*Alab is an outstation of Bontoc. The mission chapel and schoolhouse are in the center of the picture, the mission dwelling to the left. The rice terraces and dwellings of the natives are across the river on the other side of the cañon.*

## Sixteen Years in the Philippines

dral Dormitory which will go far to counteract the lack of perspective that characterizes the public school system.

Of no section of our work can I speak with more complete satisfaction than of our Chinese Mission, Saint Stephen's, in Manila. It presents no anxieties and moves on with steady step. Thoroughness has characterized all that has been done under the Reverend H. E. Studley. Catechumens come to baptism and confirmation well instructed. The reality of their moral purpose is best borne witness to by the fact that of the two hundred candidates confirmed since the beginning of the mission only five have lapsed. The Chinese population of Manila is a large and influential element of the community. It is composed chiefly of army people but there are a sufficient number of Cantonese to make it desirable to extend our work to them. Mr. Studley is acquiring a fuller knowledge of the Cantonese dialect to that end. The proportion of women in our congregation is small. But this year a girls' school was opened and will without doubt tend to bring in more women than we have had hitherto. For some years there has been a night school for boys which continues to attract all the pupils we can accommodate. Our mission building is church, school, and residence for our Chinese deacon, combined. It ought to be devoted exclusively to the schools and a new church built. This, and a qualified American woman to aid in the girls' school represent needs created by success.

### *III. Work Among Igorots*

My earliest contact with a primitive people in their untutored wildness left an indelible impression on me, when in 1903 I made my first extended trip through the mountains of Luzon. Seldom, I suppose, has a missionary undertaken to convert a pagan population with less conception of the prodigious difficulties of the task or with a more meager equipment of practical knowledge wherewith to attack it. All I was able to see at the moment was a well-defined racial group who were in imminent danger of being taught the evils of civilization with no knowledge of God in His supreme revelation of Himself by means of which to repulse them. It might be—I think it probably so—that pagan superstitions are measurably adequate for the religious needs of tribes who are wholly excluded from outside contacts. It is due to God's ordering and not man's that such peoples are in the main what they are and where they are. Their twilight beliefs are God's witness to Himself and by their loyalty to the dim knowledge they possess they must be judged. Some communities, as for instance in the purlieu of Cairo, have reached the depths of degradation for which they are notorious because of the pressure of civilized and organized vice on man's natural tendency to depravity or at any rate his weakness. But in the case of the Igorots, many of whom had not had any touch with the outside world before the American occupation, this was not so. They were in the position of Adam and Eve—after the Fall. The moment a secluded people are introduced to the big world of men, it becomes the responsibility of the Christian Church to furnish them with the best it has in its gift. The American nation was responsible for dragging the Igorot into the market place of the world. The American Church, I argued, *ipso facto* became responsible for giving them the equipment of manhood and womanhood. To me the existence of such people in my jurisdiction was a call to their evangelization. The theory I held was reinforced and framed into a definite purpose by my visit to Bontoc and the region beyond.

## Sixteen Years in the Philippines

I marvel, as I look back, at the light-heartedness, almost gaiety, with which I rushed in where a better informed man would have trod warily. I foresaw multitudes crowding into the Kingdom of God at the earliest presentation of its joys. Like many persons whose contact with foreign mission work has been confined to the realm of literature, I had the idea that the convert would be a vastly superior being to the home Christian, forgetting that the character of the mission product is defined and limited by the character of the Church which produces it. Christianity cannot rise above its own level any more than water.

In addition to the puzzling features which the Igorots have in common with other pagans, they are possessed of individual eccentricities peculiar to their race and habitat. They have many dialects, local antagonisms, mutual distrust, and stubborn loyalty to their traditions. Their country seems to deny them the right to wrest from it any nutriment beyond a bare living. Christian character is at any rate somewhat dependent for its development upon external conditions, although I am less ready to laud the value of the material treasures of civilization than I would have been three years ago. Recognizing how here and there white souls are nurtured and continue blameless in conditions that negate every canon of decency and progress, I do not hesitate to say that in order to make it possible for a Christian Igorot society of any proportions to persist, there must be improvement in their environment, induced by outside pressure and consummated by themselves. The government has made some degree of progress in the task. But one of the main difficulties is that a higher standard of living means enlarged desires and increased revenue which thus far the character of the country has not permitted of. The bare, steep mountains will do little more than produce the scant food supply which the natives plant and harvest at the cost of great toil. The question that is constantly before us is the enlargement of agricultural facilities, the establishment of industries and the development of possibilities which will enable the educated Igorot to live in self-respect in his own country. No man has seen the need more clearly or applied himself more diligently in meeting it than the Reverend J. A. Staunton, Jr., of Sagada. The whole of that northern country is indebted to his skill, his foresight and his energy for the part he has played in the construction of roads, the establishment of industries and, at this time, in insisting upon new agricultural experiments. Only those of us who know what the country was a dozen years since can quite appreciate his achievements as measured in the light of the obstacles which beset him. The importance of industry in such a mission work as we have undertaken cannot be disregarded. I do not wish to be understood as making spiritual life dependent upon outside facilities provided by others. I recognize "the irremediable inadequacy of even the totality of all our present earthly conditions, though improved to the utmost—in so far as these conditions do not include or lead up to, God and His presence—to satisfy the soul's wants". But we must do what we can to help men possessed of bodies to create those outward conditions which will best enable them to use their bodies as instruments of the enlarged mind and soul which is the earliest gift of Christian conversion. This we have tried and are trying to do. Academic training is the close companion of civilization. Many, if not most, of our efforts of this sort in the Philippines have been too bookish. To train the head of the average native without training his hand unfits him rather than fits him for life. The ambition to become a government clerk or a school teacher has been dangerously epidemic in the Philippines among large numbers of our youths. It is interesting to find that

## Sixteen Years in the Philippines

the industrial method of which Sagada Mission was the pioneer, has been adopted in two successful missions among the Igorots under the Belgian priests. In our proposed scheme for a technical high school, we have borne in mind the principles that have actuated us from the beginning.

In such a population as forms our constituency we cannot neglect the adult in our zeal for the child. The adult presents a problem apart. He is steeped in the traditions of his fathers. His intellect is frequently past redemption. Not long since in one of our missions an old woman was urged to baptism. She held aloof on the score that she was "too old to learn".

"But what will you say to Christ after death, when He asks you why you were not baptized?"

"I will say: Because I was too old—and He will understand."

The principle that we have followed has been to admit to the Sacraments upon an expression of faith and of moral purpose summed up in a promise to abandon heathen customs and adhere to the Church of Christ. The Sacraments must play an important part in the religious life of simple people. Their objectivity constitutes an appeal to the soul which is almost the only intelligible mode of approach conceivable. It may be that for us who have been bred in the highly academic system of civilization, religion must be fully intellectualized before we can feel its grip. This does not hold good with a primitive people, and my own conviction is that even among ourselves that which often goes by the name of faith is only the momentary operation of an incomplete argument. So far as the baptismal service of the Prayer Book is concerned, nothing could be less intelligible to the Igorot, even if it were capable of being translated into his vernacular, which it is not, than the long involved sentences of the prayers and exhortations of which it is composed. The sole feature of the service that speaks is the central act which explains itself. Of course, if liturgical worship is framed with a view to edifying intellectuals, the baptismal office is all right as it stands. If its object is to make its purpose clear to the simple, it needs drastic revision and reconstruction as do other offices of the Prayer Book.

For a double reason I feel that a mission of our Church in a Latin country like the Philippines can best do its work among the natives by advanced ritual. It is the obvious mode of approach to the child and the childlike. But further than that, we ought to avoid raising among them questions involving disputations, controversies and all that weary process of doctrinal hair-splitting which is the bane of the Christian Church. The saving truths of the Christian religion have never been and will never be those of doubtful and disputable substance. I believe it to be our duty in such circumstances as are under consideration, to avoid as far as we conscientiously and legitimately can any emphasis on the differences between ourselves and our Roman Catholic brethren, and to lay stress on our points of contact, conforming where we can to the established traditions of the country. A bishop, as I conceive of his responsibilities, is bound to sink his own taste and preferences in such matters and not put himself in the position of trying to impose his personal interpretations and conclusions upon his clergy. He must secure for them their legitimate freedom, while retaining his own. He can authorize only that which he himself has in the fullest interpretation of his prerogatives, liberty to authorize. But only those of us who have been put in the position of having to apply, without freedom of adaptation, an Anglo Saxon liturgical use to the need of a primitive and oriental people, can appreciate the strain that conformity entails. The pain that comes from trying to be real when adherence to one's own conception of things or the traditional law of the Church means artificiality, ranks

## Sixteen Years in the Philippines

high in the category of suffering, and forces one to the conclusion that the provincialisms of our Church hamper Her missionary effectiveness. The principles that I have advocated have been to keep the structure of the Sacramental offices inviolate (which has not always been scrupulously done) and to distinguish between the authorized services of the Church and the popular devotions of the people. For instance, while it may be the custom of the people to gather in the church to say the Rosary, I have no right to license it in its traditional form, and give it a place by the side of the Litany as an office to be led by the priest. Neither do I believe it to be within my province to forbid a service which has in it so much that is quite in accord with our own religious position. I ought to say before leaving the subject of worship that the Prayer Book service of the Holy Communion does seem, in view of our experience, a truly Catholic expression of this great act of worship. There are some things that could be subtracted to its advantage and some added. The Commandments, if retained, should be given each in a single sentence, whether or not they are in the words of Scripture. What is needed is intelligibility, not adherence to the letter. I was interested to find in France that the prevailing custom among Anglican chaplains was to use only our Lord's summary of the law. Then, in a country where prayers for the departed are as old as the introduction of Christianity some such prayer as is used in the Roman liturgy should be incorporated in the Prayer of Consecration.

If the Christian religion fails to awaken the moral conscience in any people and to invigorate the will into progressive reaching after goodness, its failure is complete. Our experience has been that the moral conscience of our people of the hills is not unduly dull. They respond to the moral appeal—especially the children. But they have conspicuously what all of us have in greater or lesser degree. I mean a lack of morals, or an inability to persevere in sustained effort. Their morals are flickering. My judgment as to the building up of a controlling conscience is that some form of definite confession—I am thinking of the moral effect of confession as an act in itself quite apart from the benefit of absolution—is of high value. The most flagrant and common transgression is in sexual relations. The mode of housing children in separate "dormitories", the absence of the decencies of home, the frequency and ease of divorce—the Igorots are monogamists—certain traditions relative to the liberties of those who are betrothed, strew the pathway of our boys and girls with constant and terrific temptations. And yet there are those, who even in the first generation of Christianity among them, have carried themselves with self-respect and battled down all temptation in a way that is heroic. How to deal wisely and effectively with this age-long problem has been the puzzle of the Christian missionary ever since Christian missions were first founded. We ourselves have not yet found the way. If we have erred, as I think we have, it has been on the side of a lack of discipline. If we have seemed to be losing sight of the gravity of sexual immorality, it is because we have come to know that you cannot rate the offense there at the same estimate as in the Western World. I have often thought with contempt and scorn of the veneer that glosses over the uncleanness of our own country and wondered what would happen to the self-righteous Westerner were he suddenly pressed into the social conditions of the Igorots. *The Student in Arms* sums up the situation in unvarnished terms: "Let us be frank about this. What a doctor might call the 'appetites' and a *padre* the 'lusts' of the body, hold dominion over the average man, whether civilian or soldier, unless they are counteracted by a stronger power. The only men who are pure are those who are absorbed in

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some pursuit, or possessed by a great love; whether it be the love of clean, wholesome life which is religion, or the love of a noble man which is hero-worship, or the love of a true woman. These are the four powers which are stronger than the 'flesh'—the zest of a quest, religion, hero-worship, and the love of a good woman. If a man is not possessed by one of these he will be immoral'.

Now once or twice missionaries have come to me, heartbroken, over the sudden lapse of boy or girl after years of stability and clean living. My own conviction is that with a uniform and more clearly defined disciplinary code added to carefully thought out and explicit moral teaching, we can reach better results than hitherto. The powerful effect of local tradition and the influence over the growing generation of the seniors of the tribe, is brought into view by the fact that in one of our Igorot missions, the sexual trouble has hardly reared its head among the children, and when it has it has been due to the introduction of an outside element. My own experience and observation have been confirmed by that of school teachers and the Belgian Fathers as well as our own missionaries who have served in various districts. The reason is in part at any rate due to a variation in marriage customs and to the absence of the pernicious systems of the dormitory or *oleg* which is the chief nest of the evil farther north.

The whole question resolves itself into the creation of a proper perspective in extensive and intensive work in evangelization. You sow the seed broadcast, knowing as you sow that much will be trodden under foot. At the same time you must have a carefully tended garden plot where the seed is given every advantage and opportunity of growth. The sacrament of personality must be always operating on the picked souls who are to become the leaven of the whole lump. It is just here that the missionary finds his deepest sorrows and his compensating joys. No one more conscientiously than that holy man, Fr. Clapp, now at rest, applied himself to the building up of the individual character of his people. The result of his work is only now showing itself clearly in those to whom he gave himself unsparingly and who have in many instances developed that stability of character and purpose which is the missionary's reward and crown. One cannot help wondering whether there is not likely to be a change both at home and abroad in the place held by institutionalism in the Church's mode of operation. The institution is of spiritual value in so far as it becomes a vehicle for that personal labor of the pastor for which its mechanics can never be a substitute. Frequently—I speak from experience—the burden of holding organizations together and the killing anxiety of financing them leaves but little room and vitality for a missionary bishop to do that which after all is his chief duty. The mission field has lost something, whatever its gain may have been, in which the early days were rich. I mean that simple evangelistic faith, which, unembarrassed by facilities and machinery, devoted its total energies to the ministry of the Word, and was richly rewarded. God knows with what great longing many of us, caught in the tangle of organizations have looked toward and coveted such a life. A pioneer is rich in compensations for all his pains and toils but retrospect sometimes reveals to him where loss of perspective has increased his difficulties and impeded his progress. I am not sure that were I to live my episcopal career over again I would not in the main pursue the same course as I actually followed, but I think I would at any rate be at more deliberate pains than I have been to spiritualize and moralize every institution organized. As things are, much of that task remains for those who come after me.

## Sixteen Years in the Philippines



THE REVEREND WALTER C. CLAPP  
*Pioneer missionary at Bontoc*  
*Died September 18, 1915*

Our earliest Igorot mission was among the people of Benguet and took time to shape itself. It is confined to

**Easter School**, which was founded in 1906 by the Reverend S. C. Drury, D.D., now rec-

tor of Saint Paul's School, Concord, New Hampshire. It has changed its character since his day but the fruit of his work is his pupils. As far as it goes the work of Easter School is eminently satisfactory. Those who were our early pupils are now men and women, some of them good Christian characters filling useful places in life and exercising a wholesome influence in the homes of their people.

In Bontoc and Sagada and their outstations we have had large numerical additions to our roll of adherents. The

**Bontoc** Reverend A. E. Frost is the associate of the Reverend E. A. Sibley

in Bontoc. He is in charge of All Saints' Mission and is opening the two new outstations of Guinaang and Mainit. Fr. Sibley has the Boys' School in Bontoc,

Saint Paul's School, Samoki, Holy Cross Mission, Tukuran (Deaconess Routledge, resident) and Saint Barnabas's Mission, Alab, (Miss M. C. Graves, resident). The church in Bontoc is too small for the regular congregation which overflows the building every Sunday. We need \$4,000 for a simple wooden building which, I think, would serve our purpose if it were built on stone piers. A cobblestone building would in the end be more economical and the river bed affords us all the material we need. But it would cost considerably more than we are likely to receive for the purpose.

The new mission building which combines the Girls' School and a mission residence is satisfactory and replaces the building swept away by the typhoon of two years ago. I have provided from funds at my personal disposal good houses for the residences at Tukuran and Alab. We have also purchased a new residence at the corner of the compound in Bontoc. Now when another small plot, which has been offered to us for \$200, is secured, we shall have a symmetrical property, well suited to our purposes.

The results of our fourteen years of quiet work in Bontoc are coming into evidence. The principal of the public school is one of our boys, Christopher, who was one of the charter pupils at Easter School under Dr. Drury. Rose Fontek was one of the first two girls to be baptized. She has charge of the primary department. Others are teachers in outstations or doing work as public school teachers, nurses and practicantees in different places among their own people. The painstaking personal service of Fr. Sibley and Miss Whitcombe through hard and lean years has not been rendered in vain. Miss Whitcombe needs an assistant for her enlarged work without delay.



## Sixteen Years in the Philippines

Sagada has had material developments and a large accession of workers. Tanulong and Lubong are two new outstations. Most of the money asked for the technical high school has been promised or given, and we are now confronted with the question of financing an adequate staff. Fr. Staunton has taken in hand the anxieties and difficult matter of the transportation by our own carts and cattle of supplies for the mission. Two additional priests have joined the Sagada staff, the Reverend G. K. Underhill, a volunteer whose presence in our midst has been a benediction to us all, and the Reverend Thomas C. Henningsen. After years of expectant hoping and waiting, we have representatives of a sisterhood at work with us. Three sisters of the Community of Saint Mary have settled in Sagada experimentally and, as we hope, permanently. It is no new thing for me to think or to say that much of the work that we aim to do in the mountains can be best done by religious orders. I look forward to the time when a community of priests will have a house in the Philippines.

We have made some progress in the difficult matter of language. It has been a subject of controversy whether to give chief attention to the local Igorot dialects or to Iloco which some think is in a fair way of becoming the *lingua Franca* of the mountains. We are now agreed that for liturgical purposes Iloco is the more suitable, for colloquial, Igorot. Mrs. G. C. Bartter has nearly finished a grammar which for the first time provides facilities for the study of this language. Miss Waterman's *Igorot Grammar* is also in the hands of the printer.

We have not laid sufficient emphasis on the need of our missionaries mastering one or another of these languages. Some of us—I am one of them—came to the Philippines too late in life and too inapt in the linguistic gift to accomplish much in language study. But the fact remains that a missionary is crippled and but imperfectly equipped for his task, until he has enabled himself to communicate with his people through the medium of their own vernacular. It is a truism to say this, but nowhere is the principle of greater importance than among such simple folk as we have to deal with. I am grateful to those of our own missionaries who have not only mastered the language for themselves but also have so systematized their own experience as to put into permanent form the results of their study for the advantage of others.

### IV. Work Among Moros

This age-long problem of Mohammedanism has been as baffling to governments as to religion. It has a certain attractiveness just because it is so stubborn and mysterious. In the Philippines there have been moments when the Jesuits thought the thin edge of the wedge had gone home in Sulu, the Moslem center of Malaysia. But it was only for a moment. The wedge was quickly spit from the crevice and once more an unbroken surface presented itself to the disappointed religionists. The ancient Jesuit method and end in view could not well go deep. The spirit of domination or subjugation is bound to rouse undying opposition and hatred in the Moslem. The *Chanson de Roland* explains one reason why the Christian Church has met with failure in this department of missionary enterprise. It relates that when Charlemagne defeated the Saracens at Saragossa, he whipped his vanquished foes into the fold of the Church. "The bishops blessed the water, and perforce must the heathen betake them to the baptistry; and he who took upon him in aught to gainsay the Emperor, straightway must be slain, whether it be by hanging or by burning. So did the heathen

## Sixteen Years in the Philippines

become pious Christians, yea, a hundred thousand of them". It would be needless to comment on the quality of the piety thus induced! Neither the Christian faith nor Christian civilization have more than dented the haughty unity of Islam. This does not mean that the problem is insoluble. It does indicate that the sincerity and power, the loyalty to tradition and principle, of the Moslem world thus far has been superior to that of Christendom, or at any rate impervious to the methods of conversion employed. So far as religion is concerned the Christian Church can never hope to make headway against Islam until or unless She presents a higher and stronger unity than the followers of the Prophet. We may as well recognize this unpalatable fact as we adjust ourselves to any effort that duty may move us to make toward Mohammedan conversion.

There are circumstances in which a certain divine compulsion throws us against a problem, so that if we are nothing more than ordinarily responsive to duty we must tackle it. Consequently America, untutored in such matters as she was, was compelled to grapple with the Moro situation when Spain, with a secret sigh of relief, relinquished her fractious wards into our hands. Our government blundered along for a while and reached nowhere, sometimes acting as though she thought the only good Moro was a dead Moro, and sometimes erring on the side of unguarded friendliness and trust. By degrees we have settled down to an intelligent and consistent policy. I consider the work of Governor Frank W. Carpenter, which I know intimately and in detail, to be on a par with the administration of noted Oriental administrators like Sir Stamford Raffles, Rajah Brooke and Sir Frank Swettenham. His understanding of and sympathy with the native give him a power which is never the fruit of mere policy. As long as he can keep his masterhand on the situation, I have no fear for it. Though according to my conviction, the reins of authority and local government should be held for a long time to come by Americans of a high type, the Administration has made this impossible. Governor Carpenter is using the material he has with consummate skill, and if the outcome fails in success it will be due to the inadequacy of the native personnel at his disposal and not to any lack of wisdom on his part. The Moro is now, at any rate, not in open revolt, and in some places he is more content, or less restive, under foreign rule than at any period of his history. Constructive agencies are at work for his elevation, and wholesome stimulus is goading him to a larger degree of self-effort and self-respect. There is an increasing influx of Filipino settlers into the Moro country which is of vital importance in the process of reconciliation and assimilation into the prevailing civilization of the Islands.

I have frequently by voice and pen indicated the duty of the Church among the Moros at this stage of affairs. There is little or no room for a doctrinal propaganda in Sulu. But there is opportunity for Christian fellowship and service. I admire and respect the patient, self-denying labors of my Jesuit friend, Fr. McDonough. Any community must benefit by the presence and influence of so Christian a life. But I believe so far as Sulu, the irreconcilable, is concerned, Christian conversion when it sets in must be accomplished by Filipino missionaries of whom there is none as yet. It is one of the discouraging features of Filipino life that missionary spirit is hardly awake. It is foreign, not native, energy that is doing the hard pioneer work in the remote and difficult parts of the Archipelago, and the Filipino remains content to let him do it.

## Sixteen Years in the Philippines

None knows, except those of us on the spot, through what travail our little enterprises—hospital, settlement, press and school—were born. In themselves they are not commanding. By their influence an indelible mark is being made on Moro life.

Our hospital in Zamboanga is not in the most strategic place possible. But at the time it was built it seemed the only place available. We had hopes of establishing ourselves in Sulu but funds were not forthcoming, and as the gov-

ernment has for some time been operating a good hospital there we can rest content. At last the hospital ship is in commission. Under an experienced doctor and nurse it began its beneficent career at the very time I left Manila. The Moro Agricultural School has had a brief but signally successful career. The shyness of the natives and their traditional suspicion quickly melted away under the spell of Mr. J. R. Fugate's competent leadership. We have already reached a point where we are able to select the more desirable from an increasing list of applicants for admission. There is a daily steady flow of people of every class to the school, for interviews with the principal. So far as we can see we have the confidence and respect of the entire population. Moros have begun to settle in our near proximity as insuring protection to themselves and their property. Within the school itself books and tools and agriculture and games make up the day of as bright and happy a lot of schoolboys as you can find in the Islands.

We have gone far enough to know that we ought to go further. Whether or not we can do so depends on the American public. The major part of the Moro work has been my personal responsibility in which the Board of Missions has no share except kindly interest. We have two missionaries in Zamboanga provided by the Board. Except for this we are financed with a budget of \$15,000 a year for two years through a group of friends at home.

It is profitable for America as well as for our Moro and pagan wards that this work, well begun, should be made permanent. We are under the sway of no delusions. Whatever progress we make will be slow and results capable of tabulation will be elusive.

What Parkmán says of the North American Indian is true both of Igorot and Moro: "The mind of the savage is by no means that beautiful blank which some have represented it; there is much to be erased as well as to be written". We have not yet passed the erasing stage. There is this to encourage. Our problem has fixed limits and is not like China "a field of labor whose vastness might tire the wings of thought itself". We are aiming at the conversion of a stubborn remnant and bearing witness to the value of some of the least and most wayward of our human brethren. No love or labor or treasure that has been dedicated to the enterprise has been lost. God has accepted and used and blessed it all. Nor has our aim ever been to gain sectarian advantage but on the contrary to bring men to the knowledge of God. If on our initiative others have been roused to effort in the same field, it is more a cause for thankfulness than for jealousy, however much we may deplore the spirit of unfriendly rivalry where it has appeared. In all our undertakings we have tried not to lose sight of the universal in our devotion to the local and have sought to find great opportunities in small occasions.

Of this report, and of my sixteen years work in and for the Philippines, I would say in the fine language of an ancient writer: "And here will I make an end. And if I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto".



SAINT PETER'S-IN-THE-MOUNTAINS

## SAINT PETER'S-IN-THE-MOUNTAINS

*By the Reverend Thomas F. Opie*



A PUPIL

EN miles from any railroad, in the midst of a thickly settled and picturesque section of the mountains of Virginia, there is a mission in which all loyal Churchmen should be interested. It is in the rugged mountains of Franklin County, remote from city or town, in the district known as the "moonshine" section.

Here for fifteen years the Reverend W. T. Roberts, of Rocky Mount, has been quietly educating the children of the hills and preaching to them the Gospel of Christ. In late years his efforts have been bearing fruit and the whole territory surrounding Saint Peter's-in-the-Mountains seems to have caught a new spirit.

When Mr. Roberts took up the work in Franklin there was an unfinished frame church at Saint Peter's. Now there is a fine new church building made entirely of stone gathered from the neighborhood, a comfortable three-story frame dwelling and also a large and commodious school building almost ready for use. There is also a two-story frame school-house and several out-houses—all put up by Mr. Roberts and his helpers. These combine to make a complete and attractive establishment.

At present there are twelve acres of land owned by the Church and Mr. Roberts has transformed these into attractive premises, clearing out trees and under-brush and improving the roads leading to and from the place. He has other improvements in mind which, when effected, cannot fail to impress everyone with the possibilities that even barren and rugged hills offer as a reward for imagination and enterprise. The significant feature of the



A MOUNTAIN HOME JUST BY THE SCHOOL

physical aspect of the work is that Mr. Roberts has had all the building and improvements done by the people themselves, furnishing as he has this summer regular employment for between fifteen and twenty men and paying them better wages than they have hitherto earned for such work. It is a picturesque sight to see ox-drawn wagons hauling stone, lumber and sand to the site of the new school building, which is now nearing completion and which will be occupied this fall and winter for the first time. This is a structure 30x70 feet and is built of stone and lumber gotten from the immediate vicinity. It is made of white quartz stones picked up from the fields and roadsides. It contains four rooms 15x22 feet and a large assembly hall.

It is interesting to note that these two structures at Saint Peter's and another church recently put up by Mr. Roberts at Rocky Mount are the only stone buildings in the whole of Franklin County—and this despite the fact that thousands of tons of good building material of this sort may be had in the mountains for the mere hauling.

No territory known to the writer offers a better field for missionary work of this kind in Virginia. There are more than four hundred children under sixteen years of age within a radius of two and a half miles of Saint Peter's. The names of these children and their parents are listed and the average is four children to a family—though a number of households have from twelve to fifteen or more boys and girls. Last year there were 127 children on the roll of the Sunday-school. Mr. Roberts has baptized thirteen members and married eight in a single family.

It was in July, 1902, that Mr. Roberts began his work in Franklin Parish, which embraces four points: Rocky Mount, Saint Peter's, Endicott and Ascension—all in Franklin County. It is understood that this was the first distinctively mountain missionary enterprise in Southwest Virginia. Its success has been due to Mr. Roberts's unflagging devotion and loyalty. His first teacher was Miss Bessie Cleaneay. She was followed by Miss Caryetta Davis, the present principal of the school,



ONE DAY'S ATTENDANCE DURING THE SUMMER TERM

who is eminently fitted for such work and has been there for ten years. While any permanent good done among the mountain folk in this sort of activity comes through the child life of the community, it is noted that

Mr. Roberts's work has also reached the hearts and lives of the adults and a number of them are helping to support the mission with contributions. A goodly number have also been baptized and confirmed.



TEACHERS' HOUSE AND CLOTHING BUREAU



MR. McINTOSH AND BOYS AT WORK ON THE BUILDING

## “A CRY IN THE WILDERNESS”

*By the Reverend F. B. Drane*



THE REVEREND  
F. B. DRANE

“THE voice of one crying in the wilderness Prepare ye the way of the Lord”—which is truly the case at Saint Timothy’s Mission, Tanana Crossing, Alaska. Off one hundred miles from the nearest post office, one hundred miles

from the nearest trail of any importance, in the heart of country unfrequented but by the Indians and the wild animals, it is approached only by the most heart-breaking trails in the winter, and in summer by river only after passing up one of the most

dangerous stretches of water in all Alaska. So truly our work at Tanana Crossing is a work in the wilderness, and our efforts there are like those of Saint John the Baptist—the voice crying “Prepare ye the way of the Lord”. We are trail breakers—pioneers in a pioneer land—and road-makers striving to make straight the crooked ways of the child-like and superstitious natives.

But to one visiting Saint Timothy’s, a surprise would be in store. There bursts into view as the last great bend of the Tanana is turned, a nicely ordered village with a large, well-planned mission building in the course of construction. It is a new village all laid out according to the lines surveyed by the mission. It is a new center to which natives from both sides of the

## “A Cry in the Wilderness”

Tanana are coming. It is a center that is attracting the young people—for the idea of building up a new community with the mission as their head seems to appeal to them.

This is just the encouraging feature about our work at Tanana Crossing. It is a new work still in the process of being built up, and not an old effort in the process of decay. The fact that the natives from distances of at least seventy-five miles are leaving their old villages in order to build on a plot marked out by the mission, is symbolic of just the process of regeneration that is going on in the lives of many of the people there. No longer is a man allowed to have two or three wives. No longer can the community force a young girl to marry an old man against her will. No longer does the medicine man hold undisputed sway and the people bow in fear before him. It is a day when the people are looking for a new leader. They see the work of making straight the crooked ways, of leveling down the bumps of hypocrisy and deceit and of laying out the straight but narrow path that leads to the city of God. Here at Saint Timothy's they see that the cause of right is upheld and that even the most powerful man of the old caste is rebuked when he advocates some unjust measure. They see that each man is given a fair consideration and that prominence does not make him more favored. So in consequence practically all of the young people have built cabins there on the mission site, and even the old leaders in order to hold their place of influence have moved to Tanana Crossing also. The big gatherings for the feasts are now held here instead of at some of the old villages nearby.

When the mission was first established at this place there were no cabins at Tanana Crossing. Now there are about sixteen, and at the last big gathering there were nearly three hundred natives present.

The child-like nature of our Indians makes them naturally look up for leadership. Many of their former chiefs were strong men, but in most cases they held their power through their work as medicine men. Now when the young people see how kind and impartial are the mission ways of doing things they take eagerly to our counsels. From a family quarrel to a dispute between two villages the advice of the missionary is sought. There is one thing about the advice given by the mission: it is free. So also is the medical treatment. Formerly, the wise-men and medicine-fakers were sure to charge some unreasonable price for their services. So the Indians have come to regard our work as more important than that of their own counsellors and most of them are ready to obey or acquiesce. “Missionary he my boss”, said one, which expresses the willingness of the average Indian to accept our authority. Naturally this means that in a place like Tanana Crossing where there is very little counteracting influence, we hold a unique position and have an excellent chance to remake the community. Here it is *our* village and the mission is the cause and the centralizing force that has brought the Indians there and is bringing more. But all this is rather general. You may wish me to tell of some individual cases that have been touched and something of the work as it is carried on.

Before we go too far let me note that the building that has been in the process of construction for the past two years is almost ready for the roof. The logs are all there and the lumber has been whip-sawed for the floors. This in itself is a gigantic undertaking, when we consider that the logs, cut ten miles away, must be hauled to the river, rafted, floated down, and hauled out on the bank again—all by man power. The writer took part in hauling out some logs *with a horse* at a





MRS. McINTOSH AND ADA VIRGINIA IN THE OAT FIELD

*Tanana Crossing seems to be ideally situated for agricultural experiments. The mission is in flat country and already a large tract of land has been cleared. This fact, while making the wood problem more difficult makes the agricultural problem that much easier as the ground has had the direct sun for a number of years. The questions just how much can be raised and how successfully can be answered only by actual trial, but certainly a great deal can be done to make the financial problem less acute by raising more at the mission*

place down river near a white town, and knows what it must have been to get the logs out for the new Saint Timothy's by hand. Besides this galley-slave work, there was the whip-sawing of the floor boards, which again is doing the work of a saw-mill by hand. Think of one man standing above the log and the other beneath, under the rack that holds the log, working a heavy saw back and forth until a board is cut. A six-inch board one inch thick, from 12 to 18 feet long, costs \$2.50 when bought from the natives, so one can imagine the expense the building would involve unless the Indians were giving their labor for their board. So there is the new building whose completion is in sight, in spite of the most heart-breaking set-backs and discouragements which Mr. McIntosh has faced. Two years is a short time considering the size of undertaking faced and the difficulties involved.

Then there is the gardening. Mr. McIntosh has broken new ground, and induced the natives to plant their own gardens for the first time. We have about three acres under cultivation and one acre nicely fenced in. Mr. McIntosh has experimented in oats and other grain crops and finds they do well. It may be the time will come when we can raise our own wheat and make our own flour there. This in itself is a noteworthy achievement, for farming does not appeal to the Indians, and they hate to work so hard for something, the result of which cannot be realized for months. It was at Saint Timothy's Mission that the boys hitched themselves to the plough and pulled it when they could get no horse. Altogether the outlook is most encouraging but it will require time and patient effort to realize the best results. Many experiments will have to be tried but they are sure of justification in the end.

## "A Cry in the Wilderness"

The young men come to the mission and ask for books and beg for school. Unfortunately we could not give them school for the past year for lack of a worker. Mrs. McIntosh has suffered from ill-health and her own child and the two native girls kept by us at the mission, required all her strength and time. Mr. McIntosh had too much to do as it was, so without another worker it was impossible to give the natives the school they begged for. But really that is a good sign when they come and beg for the school. Some day we pray there will be a teacher for them in addition to the staff we now have.

Let me point to one young man who has been put to the test and who seems to be a real Christian. Very early he showed promise and was given as much teaching and training as possible by Miss Graves, the first missionary, Deaconess Pick, her successor, and by Mr. McIntosh. He has helped faithfully at the work of cutting trees, at the grueling log-hauling, and now for two summers he has worked on the new mission. Being so faithful to the mission the rest of the Indians, naturally, for them, expected him to be unusually fortunate. Some reasoned that if the mission is of real influence it would work with the powers than control "luck". But his luck did not speak well for the secret influence of the mission or for Christianity. One summer he had a bone felon which prevented him from going on a hunt which would have netted him at least \$100—had the usual kill of game been the case. Then all the next winter he caught practically no fur, and had just enough meat to keep the family supplied. Finally, in the spring one of his maddened malamutes turned on him savagely and attacked him so fiercely that the skin of his cheek bone had been bitten up before he could defend himself. After besting the dog and shooting him to prevent a recurrence, he hurried home as fast as

possible. He first reached the Mansfield Village. Some of the old people crowded about him and advised a medicine man. "You have been true to the mission and see what it gets you", they evidently argued. But in spite of all their protesting and contrary advice David pushed on the remaining seven miles to the mission for treatment by Mr. McIntosh. The treatment was effective and our man is still loyal. We do not claim he is free from fault, but we do know he is faithful and sincere and we could not name a better principled man even among our white brothers.

We could mention another man who once was called "The Wolverine" because of his "taking ways". But he is no longer a thief and when some one falsely accused him this last year he showed enough manhood and resentment to put to shame the man who tried to transfer the guilt to him.

There are numbers of our young married people who have a most promising outlook. They do not fight. They are industrious and they keep clean cabins. They are just the sturdy, solid type of individuals which makes us feel the promise of our work.

Naturally we who are engaged in the work feel that it is worth the money that is being spent on it. We will admit the \$1,000 we spent last year for freight just for the last 300 miles of the trip sounds exorbitant. We will admit that the \$1,600 spent for freight for the same distance this year is staggering. But we know it has to be done. The isolation of Saint Timothy's creates this situation. We must either *own* the steamer or else pay the price. We have not been in a position to buy and operate a steamer, so to keep the mission open we have been forced to spend between one and two thousand dollars every year. But there is one hope—some day we hope to raise most of the stuff used there and reduce our freight bill to a minimum.

## MEETING OF THE BOARD OF MISSIONS AND THE EXECUTIVE COMMITTEE

THE February meeting of the Board was held in the Church Missions House on Wednesday, the sixth. Bishop Lloyd being still absent in Liberia, the Bishop of Washington was nominated to take the chair. There were twenty-five members present. The secretaries of the Second, Third, Fourth and Sixth Provinces, the Reverend John R. Harding, D.D., the Reverend William C. Hicks, the Reverend Robert W. Patton, D.D., and the Reverend C. C. Rollit, D.D., were in attendance and were given an opportunity to address the Board.

Announcement was made of the death on January ninth of Henry Lewis Morris, for seventeen years a most valuable member of the Board. Mr. William Fellowes Morgan was elected to succeed Mr. Morris on the Board, and also on the Executive Committee to fill the place of Dr. George Wharton Pepper, who felt obliged to resign because of the great pressure of other matters.

The Bishop of Kansas submitted a carefully-prepared plan for developing work in his diocese, involving an additional outlay of \$1,540 yearly. This seemed so important to the Board that they made the appropriation.

In response to a communication from the Synod of the Province of Se-wanee, the Board assured the province that it would do everything possible to strengthen the Church's work among the mountaineers and arranged for a deputation of not more than three persons to visit the dioceses and districts in the province having such work.

The Board gratefully accepted the offer of the services of the Bishop of Idaho in any way in which he could be used, in the absence of a Provincial Secretary in the Province of the Pacific. The Board was also much gratified at the action of the District of

Eastern Oklahoma in asking that their apportionment be increased from \$1,563 to \$1,750.

Through the Presiding Bishop the Board heard of the illness of the Bishop of Honolulu. They assured Bishop Tuttle that any arrangements that he might make for an extended leave of absence for Bishop Restarick would be satisfactory to them.

The secretary for Latin America announced the publication in New York of a magazine in Spanish to supply the needs of the Latin-American countries.

The need for Christian literature in the vernacular in the mission fields of the Orient is recognized by the Church. To meet this need in the district of Kyoto, at the request of Bishop Tucker, the Reverend Dr. Irving H. Correll has been asked to devote his time to the work of translation.

A committee representing a conference of men and women interested in the work of the Board of Missions, the General Board of Religious Education, the Joint Commission for Social Service, the American Church Institute for Negroes and other activities of the Church, presented a plan to make provision for the immediate needs of the work and for increased activity both at home and abroad. The Board gave cordial approval to the plan and appointed a committee of five of its members to co-operate.

Dr. John W. Wood, the Foreign Secretary, was unanimously requested by the Board to act in an executive capacity as their representative in the absence of Bishop Lloyd in Liberia.

The Board adjourned to meet again in May, for two days.

The Executive Committee met on February fifth and transacted routine business. They made one appointment, which will be found on page 202.



THE REVEREND A. R. LIWYD  
*Haiti*  
*From Arkansas*



NINA J. JOHNSON  
*Hankow*  
*From Massachusetts*



THE REVEREND G. G. HOISHOLT  
*Hankow*  
*From California*



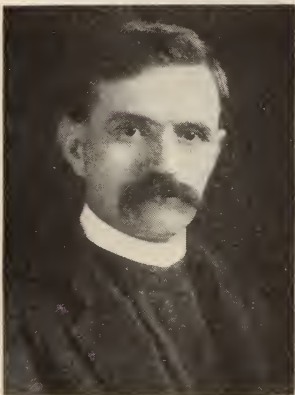
CAROLINE M. RIX  
*Tokyo*  
*From Chicago*



DEACONESS SPENCER  
*Kyoto*  
*From Kansas*



VENITIA COX  
*Hankow*  
*From North Carolina*



THE REVEREND WILLIAM  
WYLLIE  
*Dominican Republic*  
*From Florida*



KATHARINE KOSTER  
*Alaska*  
*From Pennsylvania*



FRANCES WELLS  
*Alaska*  
*From Pennsylvania*

## REINFORCEMENTS FOR DISTANT MISSIONS

**F**OLLOWING our custom of many years, we again give our readers an opportunity to look on the faces of some of those who have gone as their representatives to uphold the standard of Christ and His Church in the distant missions. In presenting these new members of the mission staff to the Church, it is worthy of note that for the first time we are sending a missionary to the Dominican Republic, and for the first time a white priest to Haiti.

**Dominican Republic.** In the arrival of the Reverend William Wyllie at Santo Domingo, the oldest part of the New World becomes the youngest mission of our Church. Of necessity a large part of Mr. Wyllie's ministrations will be among negroes. As Santo Domingo was the place where the Africans were first enslaved on our hemisphere, it seems peculiarly fitting that we should serve their descendants to the best of our ability.

**Haiti.** The Reverend A. R. Llwyd, who goes to Haiti as the commissary of Bishop Colmore, is a native of England who has spent most of his ministry in the Southwest. Mr. Llwyd is a linguist of unusual ability. When he volunteered for Haiti he was the rector of Saint Luke's, Hot Springs, and one of the examining chaplains for the diocese of Arkansas.

**Alaska.** When it became necessary for Miss Pumphrey to take a much-needed vacation from her work in the isolated mission of Saint John's-in-the-Wilderness, Allakaket, just above the Arctic Circle, Miss Katherine Koster, a nurse at Saint Timothy's Hospital, Roxborough, Philadelphia, volunteered to take her place.

Miss Frances Wells, who has gone to assist Dr. Burke at Saint Stephen's Hospital, Fort Yukon, comes from Philadelphia also. She is a graduate

of the Training School of the Philadelphia Hospital, where she was head nurse for a year. She has also taken a course at Saint Faith's Training School, New York, and has had experience in teaching in kindergarten and other grades.

**Tokyo.** Miss Caroline A. Rix was born in Chicago and educated in the schools of that city. Miss Rix is an accomplished musician, both vocal and instrumental, having taught in Belmont College, Nashville, in a music settlement in Boston and in a New York institution for the blind.

Miss Mary Dorothy Spencer is a native of Emporia, Kansas, and for several years has been a successful teacher in the schools of that state. Being desirous of giving herself to missionary service, she took a course at the Philadelphia Training School, where she proved her fitness for her chosen vocation.

**Hankow.** The Hankow mission receives three recruits. Miss Venitia Cox is a native of Winterville, North Carolina, where she grew up as a member of Saint Luke's Church. She was at first a student and afterwards a teacher in the public schools of her state. She has recently taken a two years' course at Saint Faith's Training School, New York.

Miss Nina Johnson was born in Canada, but was educated and received her nurse's training in the schools and hospitals of Massachusetts. Miss Johnson became specially interested in the needs of the Church General Hospital, Wuchang, and carries to her work much valuable experience.

The Reverend George G. Hoisholt, who comes from California, has gone to help in educational work. He is a graduate of Stanford University and the Divinity School of the Pacific.



THE REVEREND G. V. DICKEY  
*Porto Rico*  
*From Rhode Island*



ANNA E. MACDONALD  
*Porto Rico*  
*From Maryland*



GEORGIA MATHES  
*Porto Rico*  
*From Springfield*



INA P. AKINS  
*The Philippines*  
*From Nevada*



ELITA B. SMITH  
*Anking*  
*From New Jersey*



ANNE L. WHARTON  
*Anking*  
*From Tennessee*



MARIE L. GUMBLE  
*Porto Rico*  
*From New York*



IDA F. LUSK  
*The Philippines*  
*From Canada*



DEACONESS CRANE  
*Porto Rico*  
*From Maryland*

## Reinforcements for Distant Missions

**Anking.** Two young women join the staff at Anking, Miss Elita W. Smith and Miss Anne L. Wharton. Miss Smith will join the teaching corps of Saint Agnes's School. She is well equipped professionally, as she supplemented her home training with three years of study abroad and took a course in Saint Faith's Training School after her return to this country.

Miss Wharton is a graduate nurse who has also had experience as a teacher. She was born in Chicago but moved to the South, where she became a communicant of Grace Church, Spring Hill, Tennessee. She has taken a course at a training school for deaconesses, and is in every way fitted to be a valuable addition to Bishop Huntington's staff.

**Porto Rico.** During the past year five recruits have joined Bishop Colmore's staff, one being a clergyman. The Reverend George V. Dickey was the rector of Saint George's Church, Newport, Rhode Island, when he volunteered for the mission field. He is a graduate of Princeton and was a pastor in the Presbyterian Church before entering our ministry. He has accepted the responsible post of treasurer to the Porto Rico mission.

Two of the women appointed are nurses. Miss Anne Eleanor Macdonald has had a wide experience in Johns Hopkins and other hospitals. She was for two years in charge of what is known as the "Nursery Ward" at the Hannah More Academy at Reisterstown, Maryland. All who know her speak highly of her skill and devotion.

Miss Marie L. Gumble, who comes from Pennsylvania, is a member of Trinity Parish, New York, and a graduate of the Lying-in Hospital and Saint Mary's Free Hospital for Children. Her work in Porto Rico will be the first executive position she has occupied, but her friends are confident that she will prove a useful member of the mission.

Miss Georgia Mathes is a native of Illinois and has always had her Church home at Saint John's, Decatur. She was educated in the schools and university of her state and has taught in all grades. She has musical ability also and is an all-round successful teacher.

Deaconess Georgie E. Crane comes from Maryland, where she was a teacher in Hannah More Academy, Reisterstown. After graduating at Saint Faith's Training School for Deaconesses she was an assistant on the staff for three years. Since she arrived in Porto Rico she has been very successful in inaugurating a lace and drawn-work industry among the poorer women in San Juan, thereby enabling them to be self-supporting.

**The Philippines.** Miss Ida F. Lusk and Miss Ina Akins go to the Philippines. Miss Lusk is a nurse who will serve in Saint Luke's Hospital, Manila. She is a Canadian, from the Province of Quebec, and is a graduate of Bellevue Hospital, New York, where for some time she was in charge of various wards. She was a nurse with the Red Cross in Serbia for a year.

Before Bishop Brent received the call to Western New York he asked the Board of Missions to secure a secretary for him. Miss Akins, who was a member of Saint Mark's Parish, Tonopah, Nevada, volunteered for the post. Miss Akins has had experience as a teacher and in stenographic work.

This is not a complete list of the recent appointees to the mission field. Others will be given from time to time as space permits and we are able to secure pictures. There is constant need of recruits, both men and women, and particulars will always be gladly furnished by addressing the proper secretary at the Church Missions House, 281 Fourth Avenue, New York.

# THE LITERATURE OF MISSIONS

## BOOK REVIEWS

*Voyages on the Yukon and its Tributaries.* The Reverend Hudson Stuck, D.D. Charles Scribner's Sons, New York. Map and illustrations. Price \$4.00.

The readers of *THE SPIRIT OF MISSIONS* need no introduction to Archdeacon Stuck's writings. His most recent book is in a way a companion to *Ten Thousand Miles With a Dog Sled* published a few years ago, and gives a summer picture of travel in Alaska. Beginning at the upper end of the missionary district of Alaska where Eagle is our first station the Archdeacon carries the reader down the entire length of the Yukon River and up and down its chief tributaries. There is no one better able to write such an account than Archdeacon Stuck and we welcome this book. It may well be called a missionary publication although it is not primarily intended as such, because it gives the many friends of the Alaskan Mission an opportunity to see Alaska in the summer, as they have had abundant opportunity in the past to see it in the winter. The missionary launch *Pelican* is mentioned many times as most of Archdeacon Stuck's summer travels have been made on it. The book is most fittingly and generously dedicated to the three boys who have been Archdeacon Stuck's travelling companions—Arthur Wright, Walter Harper and John Fredson.

*In the Land of Ararat.* John Otis Barrows. Fleming H. Revell Company, New York. Price \$1.00.

This is a sketch of the life of Mrs. Elizabeth Freeman Barrows Ussher, missionary to Turkey. In his introduction Mr. Barrows points out that "Mrs. Ussher was one of the many who were called upon to meet face to face the trials incident upon the entrance of Turkey into the great war, and growing primarily out of the traditional hatred existing between the Turk and the Armenian. Throughout it all, she was the same brave, unselfish little woman that she had revealed herself to be during her entire missionary career. In the midst of the siege of Van, her calm performance of every duty, her quickness to discover opportunities of rendering service to others, was an inspiration to all her associates, and was a revelation, to both Christian and Moslem, of the Christ who ruled her life."

*How Our Church Came to Our Country.* The Young Churchman Company, Milwaukee. 3c. apiece.

This series of articles is reprinted from *THE SPIRIT OF MISSIONS*. It covers the early history of our Church in the following states: California; Connecticut; the Dakotas; Florida; Georgia; Illinois; Maryland; Massachusetts; Michigan; Minnesota; Mississippi; Missouri; Montana, Idaho and Utah; New Jersey; New York; Ohio; The Oregon Country; Pennsylvania; Rhode Island; Tennessee; Vermont; Virginia; and the diocese of Long Island. Each article is arranged for use in Church schools and the series is recommended for this purpose by the General Board of Religious Education. Twelve more articles in this series are appearing in *THE SPIRIT OF MISSIONS* for 1918 and will later be republished in this form.

## BOOKS RECEIVED

*The Conversion of Europe.* The Reverend Charles Henry Robinson, D.D., Hon. Canon of Ripon. Longmans, Green & Company, New York. Price \$1.50. (To be reviewed later.)

*The High Call.* The Reverend Ernest M. Stires, rector of Saint Thomas's Church, New York City. Fourteen sermons preached during 1917. E. P. Dutton & Company, New York. Price \$1.50.

*Who Follows in Their Train.* Mary Caroline Holmes. Fleming H. Revell Company, New York. Price \$1.25.

*Church Year Sermons for Children.* Phillips E. Osgood. George W. Jacobs & Company, Philadelphia.

*New Ventures of Faith.* Suggestions for Greater Achievements Through Prayer. A Monthly Cycle for General Use. May be secured from the General War-Time Commission of the Churches, 105 East Twenty-second Street, New York City. Single copies, 20 cents; twelve for \$2.00. \$10.00 a hundred.

*The Mount of Vision: Being a Study of Life in Terms of the Whole.* Right Reverend Charles H. Brent, D.D., Bishop of Western New York. Longmans, Green & Company, New York. Price \$1.00.



## NEWS AND NOTES

**I**N the consecration of the Reverend William P. Remington on December nineteenth we have the first instance of a suffragan bishop of a missionary district. Bishop Remington was already pledged for service with the Government as chaplain of Base Hospital No. 26, in which position he is supported by the various communions of Minneapolis, where for a number of years he has been rector of Saint Paul's Church. At present, therefore, he is in camp at Fort McPherson, Georgia, and will take up his work in South Dakota immediately on his release. So far as we know this is the first instance in the American Church of a bishop being consecrated wearing the uniform of an officer in the United States Army.



**A** DAY of Intercession was observed at the Church Missions House on Friday, February first, beginning at nine o'clock with a celebration of the Holy Communion. The day was divided into periods of ten minutes each, which were taken by various members of the staff at the Missions House. Intercession was offered for the Church's Mission in all parts of the world. The members of the staff took this opportunity of making their individual offerings to the One Day's Income Fund.



**T**HE archdeaconry of Jacksonville, Florida, held its fifth annual convention for the colored Churchpeople of the diocese on January 17-20. On Friday Bishop Weed celebrated the Holy Communion and preached the opening sermon, and at the missionary meeting on Sunday evening he was the speaker of honor. At the Sunday-school service on Sunday afternoon addresses were made by Miss Ada Speight of Gainesville, Mrs. Hubbard of Pensacola, and the secretary of the

convention, the Reverend R. Z. Johnstone, M.A. The convention listened with interest to addresses on "The Message of the Layman to the Non-Churchgoer", by Professor W. H. A. Howard, and on "True Motherhood, the Sphere of Holiest Service", by Professor Wright.



**F**ROM the bishop-coadjutor of Southern Virginia we learn of the death of one of our most faithful and efficient United Offering missionaries, Miss Agatha L. Saunders, who has been ministering at Saint Peter's-in-the-Mountains, in Franklin County. Bishop Tucker writes: "Miss Saunders was a lady of deep consecration, full of enthusiasm over her work. She left a delightful and comfortable home and a life of ease, for this mountain work. The influence of her life and labor will long abide though she has entered into the rest of God."



**T**HE Reverend George Backhurst, 520 Beltrami Avenue, Bemidji, Minnesota, is anxious to obtain some lantern slides which would be useful among the various missions for Indians. Any churches or schools having slides with which they have finished are asked to send them to Mr. Backhurst, with descriptive matter.



**T**HE Church Periodical Club has moved from the Church Missions House to its new quarters at 2 West Forty-seventh Street. This change has been made necessary by the lack of space at the Missions House. The Church Periodical Club is one of the closest allies of the Board in the Church's general missionary work and one of its best friends. The staff at the Missions House are most sorry that necessity compelled them to move.

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

The following letter from Archdeacon Schofield—Bishop Lloyd's travelling companion on the trip to Liberia—will give a number of interesting details of their journey:

THE journey across from New York to Liverpool was very pleasant. Bishop Lloyd, Bishop Brent, Mr. Cramp of Philadelphia and I sat at one table. Mr. Cramp has been a great traveller and was constantly telling us of some adventures in remote places. On Thanksgiving Day Bishop Lloyd and Bishop Brent held service.

When we learned at Liverpool that we would surely be held up until the 22nd of December, we at once went on up to London, where Ambassador Page used his kind offices to get us over to France *via* Southampton and Havre. This was no small favor and was much appreciated.

At Paris we met Bishops Israel and McCormick. Bishop Israel, who is in splendid health, was going from place to place in the various camps ministering most acceptably to our soldiers and sailors. After each address he gives opportunity for any who wish, to see him. These chances to meet and talk to the bishop informally are eagerly seized by half the men present and often an hour is consumed while these talks, personal, heart-to-heart talks, go on. Bishop Israel is the right man in the right place. The addresses usually are short, preceded by a few hymns and a short prayer, and are almost always in the Y. M. C. A. "huts".

These huts are in reality long board buildings, some of them merely sleeping barracks cleared of all beds and filled with benches. Others are specially constructed for this Y. M. C. A. work, having assembly hall, canteen counter, administration rooms and sometimes even gymnasium rooms—

usually these latter rooms are not equipped as yet.

We were fortunate in attending a military wedding in Holy Trinity Church, Paris, at noon, the day we arrived—the first big wedding in that splendid edifice for some months. Dr. and Mrs. Watson were most hospitable. The three bishops and Dr. Watson had some dinners and luncheons together at the rectory while I went out with Mr. Ross to see Paris, never having been there before. On Sunday, Bishop Lloyd preached in Holy Trinity Church.

Monday we went down by night train to Brest. We saw many of the men who often go into danger. Also we saw our first real work of a religious character, for here was Mr. John Dennison in charge of a big Y. M. C. A. work, aided loyally by one young clergyman of our own Church, several young men and five splendid women. It is most interesting to meet this group of workers amidst all the quaint Brittany setting, and to go into a small room seething with men who are getting money changed, checking small parcels, smoking, buying small delicacies at the canteen, etc., and note the great service rendered them by the splendid men and women whose very presence is a benediction.

Wednesday morning found us back in Paris and we started at noon on a 450 or 500 mile auto trip, through the courtesy of Mr. E. C. Carter, to see several Y. M. C. A. units at work. Mr. Carter is the head of all this Y. M. C. A. work and has his office in Paris. Wednesday evening we came on to the edge of the battlefield of the Marne and passed by the church at Mailly and met Mr. Chessley and his helpers at

## Our Letter Box

this place. At 6.30 I spoke to a small club of newly organized Christian boys. At 7.30 Bishop Lloyd made a telling address to an assembly made up half of Frenchmen and half of men of our own artillery company stationed there. Then we went to sleep in the little two-story home of the Y. M. C. A. workers. The staff of workers here was at work with a good equipment, and when I tell you that the women sell as high as 1,150 orders at a canteen and make great cans of cocoa, five or six times a day, you may get some idea how much is being done.

Speakers, lecturers, singers, violinists and opera stars come out from Paris to entertain the men. So there are no dull nights. The spirit of service is in everyone's lives and hearts; splendid unity of effort is everywhere.

We got back to London in time for our second experience there of an air raid, and now are ready to go on from Liverpool.



The following interesting letter has just been received from the Reverend G. J. Zinn relative to the work of Everyman's Club House, Valdez, Alaska. Any further particulars will gladly be furnished by Mr. Zinn.

**T**HROUGH the co-operation and courtesy of members of the Church Periodical Club and other persons interested in our missions we receive books and magazines for Everyman's Club House and Reading Room. Some of the magazines are subscribed for and sent direct to us from the publishing houses. Many persons send their own magazines after they have read them at home. Books, papers and magazines are always very acceptable. The books are placed in the library and are loaned out to those who wish to carry them to their homes to read; the magazines and papers are placed in our reading room where they are used by those who wish to come and read. After the magazines have been thus used they are distributed where they will be appreciated. Some of the magazines

are sent to the prisoners at the jail, some to mining camps and prospectors' cabins. For instance, last summer a prospector came to town in his launch from his claim over a hundred miles away. He had not been to town for six months, he and a few other men were out in the wilds working their "prospects" or gold claims. He came to the Club House to get some magazines, and was so glad when I told him that he could take some magazines back with him, he said he would read them and then pass them on to the "boys". "They will be more than pleased to have them for they are so lonesome down there."

Just the other night a man came in for some books to read; he is in town for a few days, he and a couple other men have a "fox island" probably a hundred miles away. These men live on the island where they raise foxes for the furs. The idea of living on the island is so that the foxes cannot get away. The island is off in some lonely place where other people are never seen; this man had been away from town about eight months and he was what I might call "ravenous" to have something to read. He will take a large grain sack full of magazines from the Club House with him, and that must last him and the other men for another eight months or more.

Another instance occurred last summer when a United States revenue cutter came to port at Valdez. There were more than a hundred sailors aboard and the boat had been cruising in the Bering Sea and over to Siberia. They had not been to a white man's port for three months, had not had any mail or anything new to read in that time. I was at the dock when they landed, I happened to recognize a young man whom I had known in the States; he was glad to see me and when I had a talk with him I told him of the Club House and that the "boys" could make use of it when in port, and if they wanted magazines and papers

## Our Letter Box

they could help themselves and take what they wanted to the boat. Those young men just literally "cleaned out" the Club House of all the magazines and papers, they were so glad to get something to read. On Sunday a number of them came to the Church services, some of them were Churchmen and they found the places in the Prayer Books for the others. It indeed

did my heart good to see them join in the services so enthusiastically.

A few instances as the above more than justify the existence of Everyman's Club House, and books, papers and magazines such as are sent by our interested friends in the States are in many cases practically all that some men may have to read for months at a time.

## ANNOUNCEMENTS

### CONCERNING MISSIONARIES

**Anking**—Dr. and Mrs. Harry B. Taylor and Miss M. R. Ogden left the field on regular furlough on February 6 via SS. *Empress of Asia*.

**Haiti**—Rev. A. R. Llwyd, recently appointed, sailed for the field on January 18.

**Hankow**—Rev. Geo. G. Hoisholt, new appointee, reached the field on December 14.

Deaconess Julia A. Clark, returning after furlough, sailed from Vancouver on January 17.

Rev. Walter F. Hayward, Jr., on regular furlough, sailed on January 3.

**Kyoto**—Miss S. P. Peck, returning after furlough, arrived in the field on December 11.

Miss Catherine J. Tracy, on sick leave, sailed from Kobe on January 9 for her home in Santa Barbara, California.

**Philippines**—Mrs. Sarah M. Peppers was appointed by the Executive Committee on February 5, under the U. O. W. A.

Miss Ida F. Lusk, newly appointed nurse for St. Luke's Hospital, Manila, arrived in the field on January 14.

Miss M. C. Graves has resigned from the mission and sails for the United States on February 15.

**Porto Rico**—Word has been received of the safe arrival in England of Rev. A. E. Whittle, who has been called to military service in the British Army.

**Shanghai**—Deaconess T. L. Paine, returning after sick leave, arrived in the field on December 17.

Miss M. A. Bremer and Miss Annie Brown, returning after furlough, sailed from San Francisco on February 9.

On February 6 the Board accepted the resignation of Miss Anita A. Boone, to date from September 17, 1917.

**Tokyo**—Bishop McKim and the Rev. Dr. C. S. Reifsnider arrived in New York on February 1.

### CONCERNING SPEAKERS

For the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, New York.

**Church Missions House Staff**—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

**Secretaries of Provinces**—II. Rev. John R. Harding, D.D., 550 West 157th Street, New York. III. Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. IV. Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. VI. Rev. C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

**Alaska**—Miss E. F. Jackson (in Eighth Province).

**China: Anking**—Rev. Amos Goddard.

**Hankow**—Dr. Mary James, Miss Helen Hendricks (address: 5845 Drexel Avenue, Chicago), Miss Helen Littell (address: 147 Park Avenue, Yonkers, N. Y.), Rev. T. R. Ludlow.

**Japan: Kyoto**—Rev. J. J. Chapman.

**Work Among Negroes**—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. A. B. Hunter, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

# How Our Church Came to Our Country

## XXVII. HOW OUR CHURCH CAME TO SOUTH CAROLINA

*By the Reverend John Kershaw, D.D.*

### *I. First Attempts at Colonization*

IN 1495 the Spaniards established themselves upon the island of Hayti or Hispaniola. Thence sailed Ponce de Leon seventeen years later and discovered the mainland of Florida, on Easter Day, *Pascha Floridum*, 1512, whence the supposed derivation of the name "Florida". He landed near the present Saint Augustine, erected a stone cross and took possession in the name of Spain. About thirty-five years later, Admiral Coligny, leader of the Huguenot party in France, obtained leave from Charles IX to establish a colony in New France, the name given to the greater part of North America because of discoveries made by Frenchmen in Canada and on the Atlantic seaboard. This was the first colony that came to this continent in search of religious liberty. Under command of Jean Ribault the expedition sailed and reached the mouth of the Saint John's river on the first day of May, 1562. Sailing northward they cast anchor in Port Royal harbor, near the present town of Beaufort.\* Ribault took possession of the region in the name of his king. Hence the name "Carolina". Returning to France for more settlers, Ribault left a small garrison behind, which, despairing of his return, built a ship and set sail for home. Some perished on the way, and all probably would have had not an English ship rescued them.

In 1564, Coligny revived his project of colonizing Carolina, and an expedition sailed under Landonniere for the

new land. They landed and erected a fort on the Saint John's river, which was named Fort Caroline. Meantime Ribault returned and took command. But the Spaniards from Saint Augustine under Menendez assaulted and took the fort and massacred the garrison. The story is told that when Menendez hanged his prisoners, he placed a placard on the tree with this inscription: "I do not this as to Frenchmen; but as to heretics". This was afterwards avenged by the Chevalier de Gourges, who, hanging the captured Spaniards to the same tree, affixed this inscription: "I did not this as to Spaniards, nor as to infidels, but as to traitors, thieves and murderers". Thus ended the first attempt to establish a colony in South Carolina.

The first English colony planted in South Carolina was that sent out under the charters of 1663-65 of Charles II, two years after the restoration of royal government in England, granted to several of his adherents who claimed to be moved by "a laudable and pious zeal for the propagation of the Christian faith and the enlargement of our Empire and Dominions". These men were the Earl of Clarendon, the companion and counsellor, in exile, of the king; George, Duke of Albemarle, better known as the famous General George Mond; William, Earl Craven; John, Lord Berkeley; Anthony Ashley Cooper, Lord Ashley, after whom the Ashley and Cooper rivers that make Charleston harbor were named; Sir George Carteret; Sir John Colleton and Sir William Berke-



THE SECOND SAINT PHILIP'S CHURCH, CHARLESTON

ley, brother of Lord John Berkeley. These men were known as the Lords Proprietors, and their grant covered territory extending north and south from Virginia to and including part of Florida, and west indefinitely. The Proprietors were licensed to build and found churches, chapels, and oratories, and cause them to be dedicated and consecrated according to the ecclesiastical laws of England.

It was a time of much religious controversy; and as it was expected that many "dissenters" would seek the new colony if liberty of conscience was protected, it was provided in the charter that the Proprietors should have authority to grant to all such as could not in conscience "conform to the public exercise of religion according to the liturgy, form and ceremonies of

the Church of England, or take and subscribe to the oaths and articles made and established in that behalf" such indulgences and dispensations as in their discretion they might see fit and reasonable.

## II. *Settlement of Charles Town*

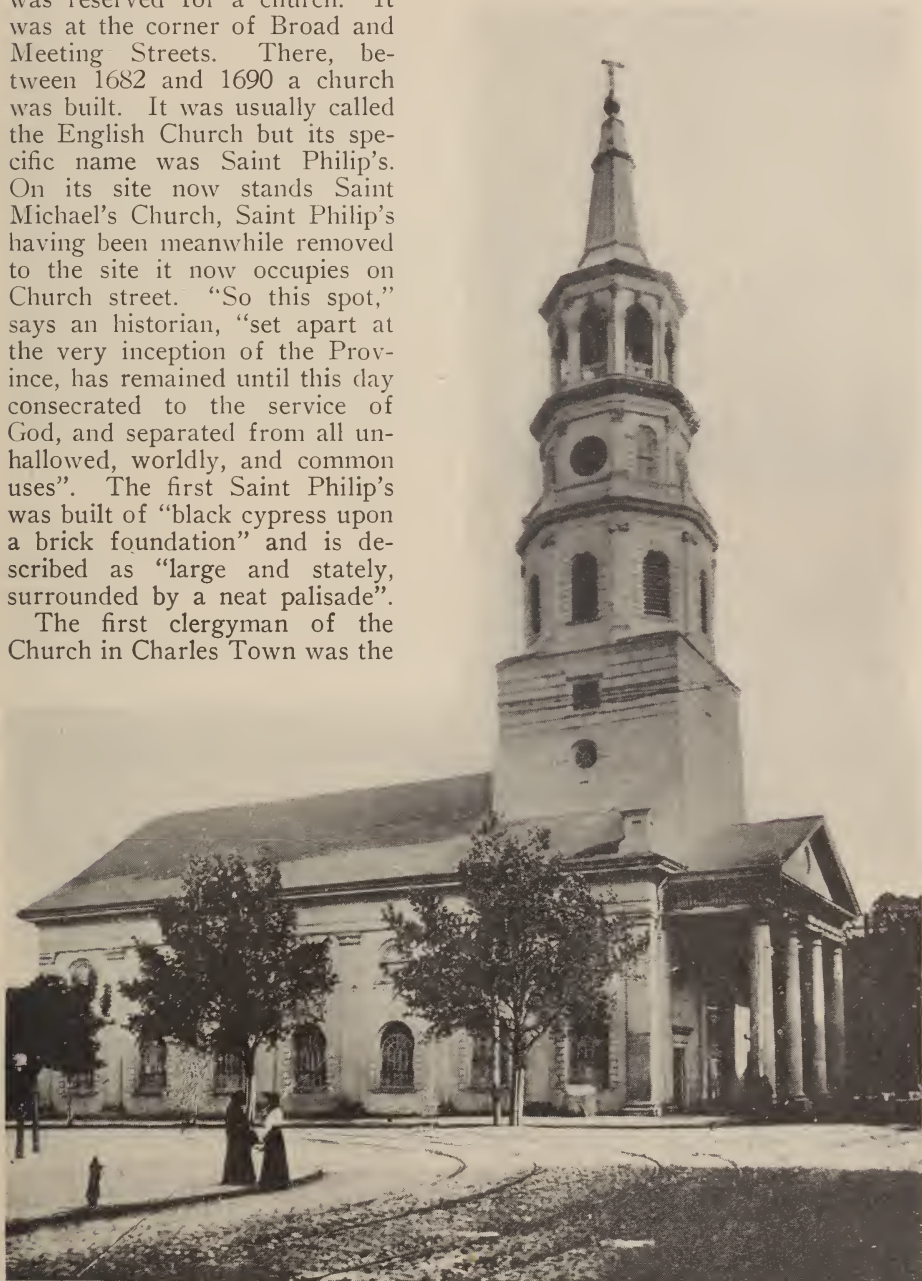
The expedition sent out by the Proprietors, after a brief stay at Port Royal, sailed up the coast and entered what is now Charleston harbor. Proceeding up the Kiawha (Ashley) river they landed on the first high point that they came to, in April, 1670, where, two years later, they proceeded to lay out a town. The site proving unsatisfactory, a move was made in 1680 to Oyster Point, and the settlement named "Charles Town". In 1682 it

## How Our Church Came to Our Country

was said to be "regularly laid out into large and capacious streets".. In the plan of it a place was reserved for a church. It was at the corner of Broad and Meeting Streets. There, between 1682 and 1690 a church was built. It was usually called the English Church but its specific name was Saint Philip's. On its site now stands Saint Michael's Church, Saint Philip's having been meanwhile removed to the site it now occupies on Church street. "So this spot," says an historian, "set apart at the very inception of the Province, has remained until this day consecrated to the service of God, and separated from all unhallowed, worldly, and common uses". The first Saint Philip's was built of "black cypress upon a brick foundation" and is described as "large and stately, surrounded by a neat palisade".

The first clergyman of the Church in Charles Town was the

Reverend Atkin Williamson. He was here in 1680 and officiated for some



SAINT MICHAEL'S CHURCH, CHARLESTON, ERECTED 1752-1761

## How Our Church Came to Our Country



POMPION HILL CHAPEL

years in Saint Philip's. He was followed by the Reverend Samuel Marshall, M.A., in 1696, who succumbed two years later to yellow fever. He was "an amiable, learned and pious man, whose conduct and talents had given great satisfaction". From this time Saint Philip's was regularly served by clergymen from England sent out by request of the governors of the colony from time to time as occasion called for.

In 1701 the Society for the Propagation of the Gospel in Foreign Parts was organized in London. Its first missionary to South Carolina was the Reverend Samuel Thomas. His troubles began before the ship he had taken passage on left England. He says he was "forc'd to lye upon a chest" and "after many importunate and humble persuasions" he at last obtained leave to read prayers daily but he was "curs'd and treated very ill on board". His ship touching at Plymouth he was so ill that his life was despaired of. When he had sufficiently recovered he took passage on another

ship, with a civil captain, and for the rest of the voyage he "read prayers thrice every day, and preached and catechised every Lord's Day". He was at sea twelve weeks and two days and arrived at Charles Town on Christmas Day, 1702. His mission, as projected by the Society, was not to the colonists but to the Indians, but Governor Johnson deeming it too dangerous for him to venture among them, he was placed in charge of the settlements on Cooper river, "where were many heathen (Indians and negro slaves) needing instruction", as well as many colonists, of whom Mr. Thomas speaks as "the best and most numerous congregation in all Carolina" who were as "sheep without a shepherd". Among these people Mr. Thomas ministered with great earnestness and some measure of success for several years. Returning to England in 1705 on private affairs he came back to the province only to die, much lamented by his parishioners. He was followed as the first missionary of the Society to the parish of Saint James, Goose Creek, by the Reverend Francis Le Jau, D.D. He was diligent in performing the duties of his cure. A handsome church, still standing, being the second to be erected on or near the same site, and a parsonage-house, were built in 1714. By his recommendation the Society sent out a schoolmaster for the parish. Five years later the school, which was "good" and "increasing in numbers" was dispersed by the Indian Wars of 1715, and most of the inhabitants took refuge in Charles Town for the period of the war's duration. In 1717 he died after a long and painful illness, and was buried at the foot of the altar.

### *III. Growth Under the Commissaries*

As was the case in all the American Colonies, South Carolina was under the ecclesiastical jurisdiction of the





POMPION HILL CHAPEL

*The original chapel was the first church building erected outside of Charleston (1703)*

Bishop of London. In spite of earnest and continued efforts on the part of Churchmen in several of these colonies to obtain the episcopate from England, this was denied to the colonists, and instead "commissaries" were appointed in place of bishops. These officers exercised a delegated oversight of the clergy and laity, but could not perform any episcopal function, such as consecrating churches, ordaining clergy or administering confirmation. The Reverend Gideon Johnston was the first of these officers to be sent to South Carolina. He came in 1708 and was chosen rector of Saint Philip's. Returning home on a visit in 1713 he took with him "a Yamousee (Indian) prince, for instruction in the Christian religion and the manners of the English nation". The S. P. G. put the prince to school, and two years later, after due examination, he was baptized. The Society sent him home. He wrote a letter on reaching Charles Town, signing his name as "Prince George" thanking the Society for what they had done for him, saying he was

a guest of Mr. Commissary Johnston and was being taught daily by Mrs. Johnston, and expressing the hope that he would "learn better than when he was in school". Mr. Johnston also prevailed on the chief of the Cherokees to let him have his son for instruction. Of the subsequent history of these young chiefs there is no record. Commissary Johnston was drowned in April, 1716. He and others had gone over the bar as an escort to Governor Craven who was embarking for England. On their return a sudden squall "overset their vessel" and he was drowned. "His body was brought to town and buried with every mark of respect and sorrow". In 1726 the Reverend Alexander Garden, rector of Saint Philip's, was appointed commissary for North and South Carolina and the Bahama Islands. He continued to exercise his office until 1749. It is said of him that "he kept up strict discipline in his church; was careful whom he admitted as sponsors for children at their baptism; refused the Communion to immoral persons.

## How Our Church Came to Our Country

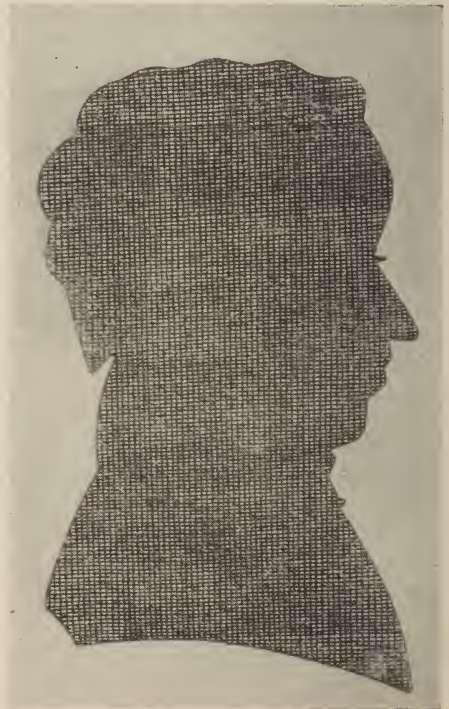


BISHOP ROBERT SMITH

Nor would he marry any persons in Lent, nor on the other fast days prescribed by the Church. His charity was measured by rule. The exact tenth of his income was yearly given to the poor. In everything he was methodical". It was in keeping with this that when the celebrated George Whitefield came to Charles Town in 1738, in deacon's orders, and conducted services without using the forms prescribed by the Church, he was cited by Commissary Garden to appear before an ecclesiastical court to answer to these and other charges, such as "officiating as a minister in divers meeting-houses and praying and preaching to public congregations". Mr. Whitefield answered these charges, excepting to the authority of the Court and proposing to arbitrate the matter. When this was refused, he appealed to the Lords Commissioners appointed by the King to hear appeals in spiritual causes. He seems not to have prosecuted his appeal, for after the expiration of the time allowed for that purpose, the court convened and suspended Mr. Whitefield from his office. The commissary be-

gan a school for negroes in Charles Town. He took two young negroes into training with the object of sending them out, after their training was completed, to teach persons of their race in the country parishes. He resigned his rectorship in 1753 and died in 1756.

In 1751, Saint Michael's Parish was organized, the second in the city of Charles Town, and a church was authorized to be erected, but it was not until ten years later that the new church was opened for divine worship. It was built on the site of the original Saint Philip's, and still remains practically unaltered until the present. It was at this time that the "Society for the Relief of the Widows and Children of the Clergy of the Church of England in the Province of South Carolina" was formed. It still con-



BISHOP DEHON  
*From an old silhouette*



SAINT JAMES'S CHURCH, GOOSE CREEK

tinues a blessing to the widows and orphans of our clergy, and was the first society founded in America for that purpose. Parochial libraries were provided during this period in a number of the parishes, consisting chiefly of books on the doctrine, discipline and worship of the Church.

#### *IV. Earliest Days as a Diocese*

The relations between the Mother Country and the American Provinces had been growing more and more strained for some years and the spirit of revolt was in the air at the period of which we are speaking. Sentiment however was by no means all one way in South Carolina. Indeed there were many who sided with the Crown and were loyal to the land of their birth or ancestry. These divisions revealed themselves both in State and Church, which were really one because the Church of England was, since 1706, and had been by law, the Church of the province. When the storm broke at last and we went to war with Great

Britain, five of our clergy returned to England, leaving fifteen to carry on the work. When the war was over, bitterness and jealousy prevailed in the new state. It was reflected in the Church, and the process of recovery was slow, owing to the impoverishment of the people and the fact that everything English was regarded with dislike. After the meeting of clergymen and laymen held in New York in 1784, preliminary to the organization of the Church in the United States, the lay representatives of eight of the parishes and three of the clergy of South Carolina met in Charleston and decided to send delegates to the proposed General Convention to be held in Philadelphia in 1785. The next year at the meeting of the clergy and laity, the proposed Constitution of the Church in the U. S. A. agreed upon in Philadelphia was read, and it was decided to send the Reverend Robert Smith on to represent the Church in South Carolina, which he did with becoming dignity and ability. It was he who in 1795 was chosen to be the first

## How Our Church Came to Our Country

bishop of this diocese and it was thus that the Church in South Carolina was at last fully organized. Bishop Smith was consecrated in Christ Church, Philadelphia, September 13, 1795. His consecrators were Bishops White, Provoost, Madison and Claggett. He was the sixth in the succession of the American episcopate. There is little of record concerning his administration of his office, but that he bore his full share in the organization of our Church after the Revolution, and that he was the principal counsellor and guide of South Carolina Churchmen of that period, is the generous testimony of those who knew and survived him. He died in 1801.

It was not until 1812 that his successor, the Reverend Theodore Dehon, was elected. He received his consecration also in Christ Church, Philadelphia, October 15, 1812. Under him the Church prospered. Dr. Dalcho, historian of the Church in South Carolina, states that the rite of confirmation was first administered in this diocese by Bishop Dehon at Saint Michael's, Charleston, in 1813. He in-

stituted also the custom of making an annual address to the convention of his diocese. The same historian relates that he confirmed more than a thousand persons in this diocese and a number in Georgia, many of them elderly people who, because there was no bishop to confirm them, had been admitted to the Holy Communion, as being ready and desirous to be confirmed. He also consecrated five churches in this diocese and one in Savannah. He died in 1817, mourned not only by the members of his own Church but by many others who had come to know and love him. He is buried "under the altar" of Saint Michael's Church, of which he was the rector while also bishop of the diocese.

It was thus that the Church came to South Carolina. Its feeble beginning of two hundred and thirty years ago and the storms and stresses through which it has since passed have not been suffered in vain. Its bishops have been eight in number, viz.: Smith, Dehon, Bowen, Gadsden, Davis, Howe, Capers, and Guerry, the present incumbent.

## CLASS WORK

### PREPARATION FOR THE LESSON

If possible procure the *Life of Bishop Dehon*, by John N. Norton; also *The Soldier-Bishop*, a life of Bishop Capers by his son. The latter may be had in any public library. Dr. Frederick Dalcho's *South Carolina* is a comprehensive account of the Church prior to the Revolution.

### THE FIRST FIVE MINUTES

A good way to interest the class in South Carolina is to remind them that it was the scene of the first colony that came to this continent in search of religious liberty, and that the leader, Admiral Coligny, after his return to France, lost his life in the massacre of Saint Bartholomew's Day, ordered by Charles the Ninth, after whom the Carolinas were named.

### TEACHING THE LESSON

#### I. First Attempts at Colonization.

1. What nation sent the first colony to South Carolina?
2. Who were some of the leaders of the first English colony?

3. Who were the "Lords Proprietors" and how far did their territory extend?

#### II. Settlement of Charleston.

1. When and by whom was the city of Charleston settled?
2. Which was Charleston's first church?
3. What great missionary society was organized in 1701?
4. Tell of the trials of the first missionary on his voyage to Charleston.

#### III. Growth Under the Commissaries.

1. What is a "commissary"?
2. Whom did Commissary Johnston take to England with him, and why?
3. What can you tell about Commissary Garden?
4. Which was the second parish?

#### IV. Earliest Days as a Diocese.

1. When did South Carolina send a representative to the General Convention?
2. Who was the first bishop?
3. Who was the second bishop? How many did he confirm?
4. How many bishops has South Carolina had? Name them.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### A CONSTRUCTIVE PLAN

By Marian B. Elliott

The time in which we live emphasizes the fact that success in any great endeavor is largely dependent upon proper preparation for the task in hand. Many an Auxiliary officer who has felt herself handicapped through lack of what she considers adequate training for the office she is to hold, and who has had to arrive by the slow process of experience at the "efficiency" she desires, will welcome as a distinct advance in Auxiliary education the suggestions for classes described in the following article. This plan marks a new departure in the life of the Auxiliary and it will be recognized that its possibilities for increasing the measure of its influence are very great.

Outlines to be used in classes for parish presidents, secretaries, box secretaries, treasurers and United Offering custodians are being prepared. Due notice of their publication will be given in *THE SPIRIT OF MISSIONS*.

**I**N the diocese of New York there have been held eleven Training Institutes for parish officers, one at least in each district, so that no parish was unrepresented on account of distance, while one was planned at an hour which would be convenient for officers of evening branches. The same programme was followed in all. Classes for presidents, secretaries and treasurers were held simultaneously during the first hour and a half. At noon all assembled in one large room or chapel for Noon-day Prayers and remained afterward for a class with Miss Delafield (the diocesan president) as leader, when the duties common to all officers, together with their responsibilities, were discussed. The policy of the branch, membership campaigns, the importance of deeper spirituality, the frequent and united prayers of the officers, were all suggested and mission study and the educational aspect of missions in our parish life emphasized. The lunch hour usually followed this class, affording opportunity for informal discussion. After lunch the three classes

re-assembled and the last hour was devoted to demonstrations and practice.

The committee which planned these institutes chose three groups of leaders, each with its own dean. Their duty was to plan the syllabus and arrange to be in attendance and to teach at each of the institutes. The results were most gratifying. More than 500 received the instruction, a special effort being made to have prospective and substitute officers included.

#### Presidents' Course

The presidents' course followed these lines:

1. The Spiritual Obligation—to fit herself for her duties.
2. The Practical Obligations.
  - a. *Planning Meetings.* Details of getting up a meeting. Speakers—Whom to have? How to get them? Programme of the meeting, with very clear recommendations as to the method and orderliness.
  - b. *Conducting Meetings.* Under this subject are given simple and practical suggestions as to manner and forms

## The Woman's Auxiliary

suitable in presiding. Definite wording for conducting the business of the meeting, with a few words about introducing the speaker.

c. *Diocesan and other Relations.* The duties of parish presidents to the diocesan branch were thoroughly discussed under this heading.

d. *Building up the Branch.* The fourth and last part was the most important, its recommendations very simple but definite:

What a president should *know* about Mission Fields — Missionaries — The Board of Missions—with a list of books, reports, magazines and pamphlets which should always be in her possession that she may be informed properly. What she should *be* was included in four lines:

- A Sincere Christian
- A Devoted Church-woman
- A Loyal Missionary
- A Faithful Intercessor.

The subject of rotation in office was touched upon, but with two reminders was left to the judgment of individual branches where conditions differ so widely. (Remember that an ex-officer is the strongest member of a branch. Remember that many an unlikely nominee has become an exceptionally strong and efficient officer.)

As to committees, it was advised to have as many as practicable. The following were suggested: Executive (officers and chairmen of committees), box, nominating, visiting, membership.

The next subject was that of Members. How to bring in new ones? How to hold the interest of all? A committee aiming to have a certain number by a fixed date. Personal invitations to meetings. Co-operation in the *Junior Plan* and with the Junior Auxiliary. To hold interest, definite work for new members *at once!* An educational secretary and study classes. Attendance urged at the Corporate Communion of the branch. Unusual meetings. A record of attendance and absentees visited. These

were all suggested with a final warning—always have an interesting meeting as there is *no excuse for a dull meeting.*

Meetings were the next subject considered under this final head. Among other things the following were cited as reasons for a meeting being dull: A late beginning; dragging business; dialogue uninteresting to the majority; poor ventilation!

All these suggestions however depend for their real effectiveness upon the measure in which the president realizes the importance of preparing herself spiritually for her task.

### Secretaries' Course

The Secretaries had a course which opened with a reminder of the inspiration needed. The work is God's, the Church's and ours, and therefore is a sacred trust of vital importance and of intense interest.

The qualifications of Corresponding and Recording secretaries were next defined. They should all be systematic and accurate with a good voice and clear hand-writing.

The duties of the secretary to the parish branch included: minutes, notices, roll-call, records and annual report, as well as general correspondence. Her duties to the diocesan branch such as reports, etc., were then enumerated. Proper sources of information were given in the following list: Diocesan annual report, THE SPIRIT OF MISSIONS and leaflets. Reminders as to regularity, punctuality, and attentiveness were followed by suggestions about the speaking voice, manner in the performance of duties, courtesy, patience, earnestness and cheerfulness—all of the greatest importance.

Warnings were suggested as follows: Be willing to do the work of others rather than ask them to do yours; look for addresses and information of all kinds in reports and books where they should be found before telephoning

## The Woman's Auxiliary

some busy officer to ask; do not forget to bring to the meeting *all* the books and papers which may be needed; write out the minutes as soon after the meeting as possible.

### Treasurers' Course

The treasurers had defined for them the status and aim of the Board of Missions. The system of carrying on the work was clearly explained, also the use of the terms: "Appropriations", "Apportionment", "Designated Gifts", "General Missions" and "Specials".

The Woman's Auxiliary being "woman's assistance" to the Board must share its aim and methods and use its terms intelligently.

The whole duty of treasurers was then studied: that of the Board's treasurer, the Woman's Auxiliary diocesan treasurer, United Offering treasurers and parish branch treasurers.

The duties of the latter were then thoroughly considered. They include: systems, accounts, collections, the envelope method, reports, bank accounts (the necessity of regular and frequent balancing), the filing of vouchers, auditing of accounts, how to make out checks and how *not* to!

To sum up, the qualifications of a treasurer were listed as follows: accuracy, conscientiousness, carefulness and a thorough knowledge of form in regard to checks.

## THE JANUARY CONFERENCE FOR OFFICERS

**E**IGHT dioceses were represented at the January conference: Connecticut, Long Island, Maryland, Massachusetts, Newark, New York, North Dakota and Pennsylvania, twenty-two members in all being present.

The general secretary in her report spoke of the institutes of the Woman's Auxiliary now in session in different parts of the country, in the preparation for which Mrs. Biller's visits have been most helpful.

The educational secretary reported plans for institutes in the dioceses of Colorado, Nebraska, Oklahoma, Eastern Oklahoma, West Missouri, Kansas, Arkansas and Tennessee. Volunteers have most kindly taken the classes for the Woman's Auxiliary. Immeasurable help may be expected to result from the thought and prayers of the Auxiliary with regard to these institutes.

The student secretary had most interesting things to say regarding the progress of the Student Volunteer Movement as indicated at the Northfield Conference so recently held. It

was considered unwise at this time to attempt to hold a large conference because of the conditions in various colleges where so many of the men have been called into the service of the Government, and also because of the difficulty of transportation. But the idea was to hold a sort of preparatory conference to make plans for a really big movement after the war. The attendance at the conference was most encouraging—many theological delegates being present and the presence of a young French chaplain just out of the trenches and full of eagerness and fire added much interest to the meeting. An excellent plan was suggested in speaking of the work of different parts of the mission field—the visualizing of the field by means of the stereopticon, not exactly as a stereopticon lecture, but simply the picturing of different places for perhaps five minutes before the talk begins, that the hearers may have a definite picture in mind of that part of the work.

Following the reports of the secretaries came the report of the Committee on Co-operation, which was pre-

## The Woman's Auxiliary

sented by the chairman, Miss Lucy C. Sturgis, and which was in part as follows:

The meetings and conferences of the Auxiliary at the last Triennial Convention developed the salient fact that the problems to be faced and the opportunities to be grasped by the Auxiliary in the near future would require the combined efforts of all the women in the Church who truly care for missions. To our regret comparatively few even of our women communicants are taking active part in missionary work, efforts to win them to such interest have been ineffectual, not only in our own organization but in kindred societies, and we have therefore felt that to join forces might bring about what we have been unable to accomplish alone.

The following resolution was therefore passed at the last Triennial:

WHEREAS, We of the Woman's Auxiliary realize in this day of testing and the awakening of women to a new spirit of service, that there is an increasing opportunity to enlist their co-operation in the missionary work of the Church, and,

WHEREAS, We recognize with regret that only a small percentage of our women are sharing in the joy of missionary service, and,

WHEREAS, We believe we can never enlist for the Church's Mission the active support of all our women until those already interested work together toward that end; therefore,

*Be it Resolved:* That the secretary appoint a committee from the Woman's Auxiliary to confer with representatives of the various existing organizations of women in this Church, and to report at the Triennial of 1919 as to how we may best assist one another in gaining the co-operation of all women who are not yet taking their part in the missionary service under the Board.

Such a committee was duly appointed and a Questionnaire was formulated and sent out.

The chairman came before the meeting with the request that her committee might be more fully instructed in its duties and begged leave to ask the following questions:

1. Should the Woman's Auxiliary Board in every diocese attempt to secure the active support of every Churchwoman of the diocese for the

missionary work of the Church, through the Board of Missions?

2. If this is the business of the diocesan Board, what connection can most profitably be made between the Board and the diocesan officers of other organizations for women in the diocese? Again, although answers to questions on numerical statistics were not asked for, a decided difference of opinion has been expressed in the reports from the dioceses as to plans for numbering the members of the Auxiliary. It has seemed to the committee that in order to know how to reach the women not interested it would be an advantage to know how many are already at work and in what organizations.

3. Is it desirable for the Auxiliary to attempt to discover what proportion of the women of the Church are not at present taking any part in the missionary work of the Church through the Board, save through their parish apportionment?

4. As the problem is mainly how to reach the women in the parish guilds who are interested in local charities, the last question was: What help can a diocesan committee on co-operation give to parish branches of the Auxiliary and to missionary committees of parish guilds in order to secure the active interest of every woman in the diocese?

The chairman ended her report by reading a letter from a much interested member, the keynote of which is *education*, as a means of correcting all these ills.

The discussion of the report developed the opinion:

1. That the active support referred to might be defined in various ways—prayer, thought and study—gifts of service or of money, and also gifts to the parish apportionment. It was recognized, however, that those who give to the parish apportionment without thought beyond the realization that they are helping their parish to



## The Woman's Auxiliary

meet its obligations, cannot be said to be members of the Auxiliary in the sense that others are who give, not only in this way, but also of their thought, time and prayers.

2. It is practically useless for the committee to attempt to gather full statistics because there is no real definition as to what constitutes a member of the Woman's Auxiliary. It may be broadly stated that those women who give to the Board of Missions, through any organization or through the double pocket envelope system in their parish, might be so counted. Much may be done at the Synod meetings, it has been found, to co-ordinate the work of the organizations under the leadership of the Auxiliary, when the diocesan committees of all the organizations can meet and consider this subject.

3. The working out of this plan depends in the main on the parishes. So it will be the duty of the Auxiliary officers to make an effort to reach

every woman in her parish and to urge the necessity of co-ordinating the missionary work now undertaken independently. This might be supplemented by visits from the diocesan president to each parish to give information as to what the discussions have been at the Synod meetings, etc. In some cases it might be wise to form a diocesan committee to do this work.

The meeting adjourned for noonday prayers in the chapel.

### THE MARCH CONFERENCE

THURSDAY, March the twenty-first, at the Church Missions House, there will be a Celebration of the Holy Communion in the Chapel at ten o'clock, followed by a conference in the Board Room at ten-thirty. The subject will be *Discussion on Co-operation*. Originally planned for the April conference, this subject has been substituted for that which was to have been considered in March.

## A HOPE AND A CHALLENGE

*By Grace Coppel Alexander*

IT is always gratifying to remember that the most difficult things to accomplish are the ones that give the greatest satisfaction when completed. This is going to be true of Saint Agnes's School, Kyoto. When the executive committee was appointed at the time of the General Convention in Saint Louis in 1916 to raise the sum needed by Bishop Tucker to rebuild Saint Agnes's School according to the requirements of the Japanese Government, it did not enter the minds of that committee that within six months our nation would be in the world war. In spite of many difficulties and discouragements the committee has worked on, always keeping in view the fact that whatever else must be sacrificed on account of war conditions, God's work must go on

and that the solemn pledge given to Bishop Tucker must be met.

A suggestion came from a diocesan officer of Tennessee that during the final week of the Pilgrimage of Prayer every woman make a thank offering for that year by giving a sum of money for Saint Agnes's School, so that with the completion of the year of prayer the fund will also see completion, as both objects were started at the same time. This beautiful suggestion was carried out in numerous places, but owing to the fact that many parishes have not been heard from it would seem that all did not know.

Word comes from Kyoto that new land is bought, the primary school is up and that plans are well under way for the Sallie Stuart Memorial Building and the other buildings which go



#### SAINT AGNES'S CAMPUS

*This campus is the only playground at present available for the girls of Saint Agnes. The building to the left is the dormitory; the teachers' house is at the right*

to make up the group. We must have the money to send for those buildings. Surely the Church in America will not fail to answer this call—it cannot!

The demands that come to everyone to help the women and children of France and Belgium are so compelling that it is impossible to refuse our help and rightly so—but do we remember that the needs of the women and children in Japan are just as real?

We talk in millions and billions in connection with the war, the Red Cross, the Y. M. C. A., and the many other necessary organizations and the money is raised in a week or two; for this work of God's army the committee asks only \$15,000 more, so that the women and girls of Japan, through Saint Agnes's School, may be brought from darkness into light.

At a meeting of the executive committee held in New York at the Church Missions House on January twenty-ninth the treasurer's report showed in hand \$51,000, and about \$5,000 still due on unpaid pledges. This leaves us \$15,000 to complete the \$70,000 fund. After long and careful consideration it was decided to divide the remaining sum proportionately among the eight provinces; thus the burden

will not fall heavily on any one. The executive committee is composed of ten women, one woman representing each province, and an honorary and acting chairman. When the member of the province in which you live makes her appeal for your help and co-operation it is earnestly hoped that you will give it your utmost assistance, realizing that it is a call from God to make Him known. At the committee meeting mentioned above it was suggested that the girls' schools in our land might have an opportunity of hearing about the work of Saint Agnes's, and that their interest being aroused they might be glad to help Japanese girls in this way.

For international reasons as well as from a purely missionary point this is a vital time and a very real opportunity to show to the Japanese Government as well as to the people that America is trying in more ways than one to bring about a lasting peace and freedom throughout the world. Japan is our ally; we need her help and she needs ours. Let it not be said of the women of our country that we withheld from her women something that was vital to us, but rather that we were ready and eager to share it.

## TWO RECENT INSTITUTES

Interesting stories are coming to us from many corners of the country. The following accounts of institutes in Colorado and Nebraska will be read by many with great pleasure, and, taken with *A Constructive Plan*, on page 211, will be of value to many diocesan officers.

### IN COLORADO

By Grace W. Johnson

YOU have asked me to write something of the Woman's Auxiliary and Church School Institute for the diocese of Colorado, held in Denver in January.

In preparation letters were sent to the clergy of the diocese, explaining the plans and asking if they would co-operate by sending women from each parish as delegates. Oh! but I was a long time hearing from most of those letters! The educational secretary who wrote in a diocesan paper not long since, of having sent out eighty letters to which she received eight replies, will appreciate my feelings. I realized, however, that to secure two delegates to send, was not an easy task in this day when war work is occupying so great a part of each woman's time. Programmes were mailed to every parish, and at last came the much delayed answers to the letters. On the whole, the response was most gratifying and by the day before the institute was to begin a good number of delegates from various parts of the diocese had arrived in Denver.

We began the first day with the Holy Communion at seven-thirty in the morning in one of the nearby churches, the members of the Women's Auxiliary of that parish kindly serving a light breakfast to the out-of-town delegates. The classes began at ten and lasted until noon. Miss Matthews had a regular attendance of about forty for mission study work, her subject being *Missions According to the Bible*.

What an interesting study the Bible is if done intelligently! I cannot begin to describe the interest of the

class. They were certainly fortunate in having a leader who so thoroughly understood how to conduct a class of that kind. At the same time, in another room, Miss Withers was conducting in the same able way about the same sized class, having as her subject *The New Junior Plan*. The two hours each morning seemed all too short, and the only complaint I heard was, "If only all delegates could attend all classes!" Really, I think the interest was quite remarkable, especially as it was the first institute of its kind in Colorado.

Miss Matthews had an afternoon class from two to four on the work of the Woman's Auxiliary to which all members were asked, and Miss Withers' class was on *The Christian Nurture Course* for Church school teachers, superintendents, etc. She was so kind also, as to give two evening sessions for those who could not be present during the day.

The last day was very depressing and gloomy outside—as to weather—but inside it was all forgotten in the intense interest of the classes. The feeling of unity and comradeship which seemed to develop among us each day, was quite wonderful. When we ended Friday afternoon with a short intercession service, everyone seemed loath to leave. It was quite like a large family re-union, no one wanting to be the first to go. I enjoyed every minute of that institute and I am more thankful than I can express to all who made it possible. I am already planning to have another next year in the southern part of the diocese, perhaps in Pueblo or Colorado Springs. Now I am writing letters to each of the delegates reminding them to "Carry On", and who knows

## The Woman's Auxiliary

but that we may have three hundred members in mission study classes, studying the Bible during Lent, as a result of the institute. It's worth while, isn't it?

### IN NEBRASKA

By Mary Dunlop Williams

WHEN our diocesan board of the Woman's Auxiliary of Nebraska was asked to bring forward the opening date for an institute from February twenty-first to January fifteenth, we said at once "impossible". However, after consultation we realized that a refusal would mean great inconvenience to our officers at the Church Missions House, we reversed our decision, accepted the dates offered, and went to work.

The intervening two weeks were busy ones, and much was necessarily crowded out for lack of time. The members of the diocesan Board of Religious Education, of which the educational secretary is one, co-operated in the matter of publicity, and lent their support. Notices, programmes, and letters were sent out to clergymen and presidents of branches throughout the diocese, and many personal letters were written. From one of these the response was the attendance of a clergyman's wife, who, with a friend, arose at two-thirty to catch a four o'clock train, and came one hundred and thirty miles, arriving in time for the opening service.

Offer of entertainment was extended to all in the diocese who could attend. Weather was severe and trains irregular, so that comparatively few were able to avail themselves of this invitation. The attendance, however, was quite satisfactory when short notice and zero weather were taken into consideration.

Our programme opened each morning with a celebration of the Holy Communion, and closed the last afternoon with a Quiet Hour.

Miss Matthews and Miss Withers were the leaders, each peculiarly fitted to deliver her special message, and to give help and encouragement to all who were present.

Miss Withers held morning and evening classes on the *New Junior Plan*, and on the *Christian Nurture Course*, which were attended by clergymen, Junior leaders, Church school teachers, and others, and which evoked discussion and aroused interest. Practical examples from work in her own school, particularly the senior department were most helpful and suggestive, creating new enthusiasm which is sure to result in more earnest work throughout the diocese and in an increase in the number of schools using the Christian Nurture Course with the New Junior Plan.

Miss Matthews used Course II *Missions According to the Bible* for her four morning classes. Every member of this class was deeply stirred by the subject and by its earnest and prayerful presentation, and in the heart of everyone was left the desire to give to others as opportunity shall come, some share in the great lessons which our study had driven home.

Miss Matthews' four afternoon classes were on the Woman's Auxiliary and its threefold aim—and to this subject there was an eager response. Our purpose, organization, work and gifts were all dwelt upon. On the fourth afternoon *prayer* was the subject—the last and greatest of our three aims—without which the others are of little avail.

A Quiet Hour brought the institute to a close, and we dispersed with a feeling of gladness and of appreciation for those who had made it possible, and especially to the devoted women who gave of themselves that we might be led into a fuller knowledge of the joy and privilege of our calling to membership in the Woman's Auxiliary.

# ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID  
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st, 1917, to February 1st, 1918.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to February 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to February 1st, 1918
<b>PROVINCE I.</b>			<b>PROVINCE IV.</b>		
Connecticut .....	\$66,751	\$5,013.49	Alabama .....	\$9,847	\$192.15
Maine .....	5,699	275.61	Atlanta .....	7,644	662.55
Massachusetts .....	101,370	13,120.37	East Carolina .....	5,270	1,272.44
New Hampshire .....	7,627	317.89	Florida .....	5,600	293.61
Rhode Island .....	28,535	2,287.09	Georgia .....	5,133	103.50
Vermont .....	6,307	572.73	Kentucky .....	9,647	822.17
W. Massachusetts .....	17,962	1,956.63	Lexington .....	3,186	49.50
	<b>\$234,251</b>	<b>\$23,543.81</b>	Louisiana .....	10,110	1,398.60
			Mississippi .....	6,236	722.62
<b>PROVINCE II.</b>			North Carolina .....	9,247	1,332.41
Albany .....	\$35,444	\$1,465.73	South Carolina .....	11,251	1,369.62
Central New York .....	30,342	2,518.60	Tennessee .....	10,332	545.34
Long Island .....	74,544	1,812.97	Asheville .....	2,854	263.12
Newark .....	54,165	5,571.30	Southern Florida .....	3,526	100.15
New Jersey .....	35,705	1,534.03		<b>\$99,883</b>	<b>\$9,127.78</b>
New York .....	318,405	47,768.11			
W. New York .....	35,123	1,484.26			
Porto Rico .....	205	52.25			
	<b>\$583,933</b>	<b>62,207.25</b>			
<b>PROVINCE III.</b>			<b>PROVINCE V.</b>		
Bethlehem .....	\$26,333	\$1,410.47	Chicago .....	\$66,076	\$6,098.76
Delaware .....	6,378	1,340.01	Fond du Lac .....	4,913	369.61
Easton .....	3,799	113.68	Indianapolis .....	5,576	124.50
Erie .....	8,554	556.98	Marquette .....	3,102	282.52
Harrisburg .....	12,789	925.66	Michigan .....	21,904	2,193.96
Maryland .....	41,637	4,068.62	Michigan City .....	3,566	157.42
Pennsylvania .....	169,817	17,430.05	Milwaukee .....	12,685	603.36
Pittsburgh .....	30,829	2,223.53	Ohio .....	29,960	1,693.47
Southern Virginia .....	24,947	1,781.46	Quincy .....	3,611	189.65
Virginia .....	19,282	3,408.15	Southern Ohio .....	20,038	985.84
Washington .....	30,884	1,663.12	Springfield .....	4,584	692.64
W. Virginia .....	8,320	892.77	W. Michigan .....	7,625	295.75
	<b>\$383,569</b>	<b>\$35,814.50</b>		<b>\$183,640</b>	<b>\$13,687.48</b>

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions. November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to February 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions. November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to February 1st, 1918
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$11,424	\$147.10	California .....	\$15,192	\$308.08
Duluth .....	4,361	1,076.91	Los Angeles .....	18,112	1,070.84
Iowa .....	10,472	273.06	Olympia .....	6,354	146.18
Minnesota .....	19,667	470.28	Oregon .....	4,567	111.64
Montana .....	6,612	466.50	Sacramento .....	2,907	120.06
Nebraska .....	5,022	251.66	Alaska .....	1,050	12.00
North Dakota .....	2,312	60.00	Arizona .....	2,012	303.35
South Dakota .....	4,086	117.32	Eastern Oregon .....	808	2.00
Western Colorado .....	743	.....	Honolulu .....	2,097	.60
Western Nebraska .....	2,013	99.05	Idaho .....	2,578	32.25
Wyoming .....	3,526	.....	Nevada .....	923	10.00
	\$70,238	\$2,961.88	San Joaquin .....	1,791	241.66
			Spokane .....	3,100	100.20
			Philippines .....	466	50.00
			Utah .....	1,210	5.00
				\$63,167	\$2,513.86
PROVINCE VII.			Anking .....	.....	.....
Arkansas .....	\$3,923	\$140.75	Brazil .....	\$292	.....
Dallas .....	4,474	310.16	Canal Zone .....	233	\$44.55
Kansas .....	5,372	233.55	Cuba .....	933	.....
Missouri .....	17,015	1,009.00	Hankow .....	.....	5.37
Texas .....	9,577	1,412.75	Kyoto .....	.....	.....
Western Missouri .....	5,413	43.61	Liberia .....	466	112.50
West Texas .....	2,853	305.25	Mexico .....	117	150.00
Eastern Oklahoma .....	1,750	88.95	Shanghai .....	.....	61.80
New Mexico .....	1,385	228.67	Tokyo .....	.....	.....
North Texas .....	972	67.00	European Churches .....	583	.....
Oklahoma .....	1,220	26.00	Foreign Miscellaneous .....	.....	29.01
Salina .....	1,020	45.14		\$2,624	\$403.23
			Miscellaneous .....	.....	\$1,338.80
	\$54,974	\$3,910.83	Total .....	\$1,676,279	\$155,509.42

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	3 MONTHS TO FEBRUARY		INCREASE	DECREASE
	1, 1917	1, 1918		
1. From congregations .....	\$132,085.18	\$113,964.09		\$18,121.09
2. From individuals .....	13,789.72	16,828.40	\$3,038.68	
3. From Sunday-schools .....	3,069.69	1,724.36		1,345.33
4. From Woman's Auxiliary .....	21,264.44	22,992.57	1,728.13	
5. From interest .....	45,861.94	48,213.82	2,351.88	
6. Miscellaneous items .....	2,102.80	878.79		1,224.01
Total .....	\$218,173.77	\$204,602.03		\$13,571.74
7. Woman's Auxiliary United Offering .....	26,000.00	24,000.00		2,000.00
Total .....	\$244,173.77	\$228,602.03		\$15,571.74

## APPROPRIATIONS FOR THE YEAR

NOVEMBER 1ST, 1917, TO DECEMBER 31ST, 1918

*Amount Needed for the Year*

To pay appropriations as made to date for the work at home and abroad (including estimated extra cost of exchange in China) .....	\$2,188,671.00
Deficiency in amount to pay appropriations last year .....	143,309.20
Total receipts to date applicable on appropriations .....	\$2,331,980.20
Amount needed before December 31st, 1918 .....	228,602.03
	\$2,103,378.17

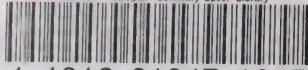


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